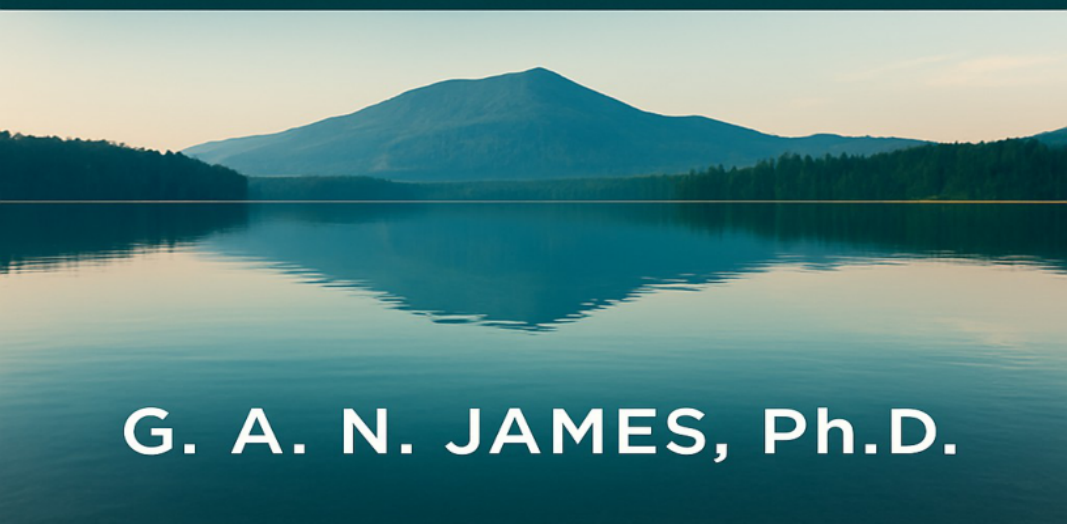


BORN OF GOD

MYSTERY OF THE BIRTH AND
MANIFESTATION OF
SONS OF GOD



G. A. N. JAMES, Ph.D.

Born of God: Mystery of the Birth and Manifestation of Sons of God

By G. A. N. James, Ph.D.

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PREFACE

This book, *Born of God: Mystery of the Birth and Manifestation of Sons of God*, is offered to the Body of Christ not as a theological treatise, but as a call — a solemn and Spirit-breathed call to affirm the purity, simplicity, and power of the Gospel of the Kingdom as it was declared and revealed in Christ. It is written for the elect of God — those scattered across the nations, whom the Father has chosen, and to whom He has given eyes to see, ears to hear, and hearts to understand the voice of His Spirit in these final days.

In a time when the message of the Gospel has been burdened by the weight of human reasoning, theological clutter, and worldly wisdom, it has pleased the Spirit to speak again — not with novelty, but with unveiled clarity. The truths contained in this book are not drawn from commentary, tradition, or the natural interpretations of man. They are the fruit of a posture of deep listening, of waiting upon the Lord in stillness, and of writing only what the Spirit reveals — with the intent to feed the sons of God with living bread from heaven.

Central to the gospel of the Kingdom of God is the declaration of sonship. It is not a new doctrine. It is the eternal purpose of God now being unveiled to His sons by the Holy Spirit. To be born of God is not a metaphor, nor a poetic expression. It is the actual origin and identity of every true child of God — not by religious affiliation, nor moral refinement, nor the strength of human will, but by divine begetting. In Christ, the Firstborn of many brethren, God has brought forth a new creation — born not of flesh, nor of blood, but of God.

This book seeks to make known, by the Spirit, what it means to be born of God, to possess His life, to walk in His Spirit, and to live as His sons in a world still bound in blindness and death. It affirms that these divine characteristics are not the attainment of human efforts, but the outcome of God's workmanship in the lives of His sons "according to the good pleasure of His will, to the praise of the glory of His grace" (Eph 1:5-6).

It is not enough to profess Christ outwardly. The Father seeks those who are inwardly regenerated by His Spirit — those in whom the life of the Son has taken root and is manifested into a visible expression of His character, nature, and glory. The manifestation of the sons of God is not a spectacle reserved for the distant future; it is a present reality being unveiled in those who walk not after the flesh but after the Spirit.

My prayer is that all who read this book would not merely study its pages but hear the voice of God through it. That the faith which comes by hearing the word of God would spring up within your heart. That you would be drawn —

not to the words of a man — but to the living Word Himself. That your heart would burn with holy longing and appreciation, not for knowledge alone, but for the Life that only God can give. May the Spirit who inspired this work also illuminate it to your understanding, confirming what is true and discarding what is not, so that you may hear and receive of Christ alone.

Though this book stands as the first in a flow of Spirit-led writings, it is complete in itself — a witness to the eternal intent of God to have sons in His image, and to reveal His glory in them and through them. It is given freely, to be shared freely, that the sons of God may be nourished with truth and strengthened for the days ahead.

Let the reader read with a heart open to the Spirit. Let him hear what the Spirit is saying to the Church. Let him arise and walk in the fullness of Life, spirituality, and sonship — for the glory of the Father and the testimony of Jesus Christ.

A brother and fellow laborer in the mystery of Christ

Chapter 1

Before the Birth — God's Eternal Intention to Have Sons

“Just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will” (Ephesians 1:4–5).

The New Birth: God's Eternal Purpose, not a Reaction to Sin

This passage from Ephesians 1:4-5 is not simply about salvation in the wake of sin; it reveals the eternal heartbeat of God. Long before Adam was formed from the elements of the earth, before sin entered the world through disobedience, and before the cross was raised on Calvary — God had a plan. That plan was not to merely fix a broken humanity, but to birth a family, to adopt sons and daughters through Jesus Christ.

Before sin, there was the sovereign intent to bring forth holy sons. The phrase “He chose us in Him before the foundation of the world” (Eph. 1:4) tells us something radical: the new birth is rooted not in human need but in divine intent. This means that God's plan for us began before time, before creation, and certainly before the fall. God's intention was never to merely manage sin; it was to bring forth a people who would have His nature. “Known to God from eternity are all His works” (Acts 15:18). God's choosing was not a reaction. It was an initiative of “the good pleasure of His will, to the praise of the glory of His grace.” Just as a father prepares a nursery before a baby is born, God prepared our destiny before we took our first breath.

Before death, there was divine purpose. Sin brought death into the world (Romans 5:12), but before death had any claim on humanity, God had already purposed eternal life for His people. For this reason, Jesus is “the Lamb slain from the foundation of the world” (Revelation 13:8).

Even before the fall of man, God had already chosen His Son to be the source of life, light, and redemption. John affirms this in John 1:2-5: “He was in the beginning with God. All things were made through Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.”

This shows us that God's plan wasn't a reaction to sin, but a proactive decision to share His divine nature and life with sons born of His Spirit (2Pe 1:4). This would involve man transitioning from his original earthy nature to a heavenly nature.

A Heavenly Birth, Not Human Reproduction

“Unless one is born again, he cannot see the kingdom of God” (John 3:3). To be born again means to be born from above, a heavenly birth. Jesus made it clear that being part of God’s kingdom requires a new birth, a birth from above — not earthly but heavenly, not physical but spiritual.

This birth is not the result of good behaviour, moral law, or religious striving. It is a miracle from heaven: a new beginning initiated by the Spirit of God. It is distinct from human reproduction: A person is born physically of human parents but is born spiritually of the Spirit (John 3:6).

So, the new birth, to be born of God, fulfils the eternal intent of a Father who wanted children and reproduced them of Himself — not merely created them but birthed them. “As many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:12–13).

Adoption: A Chosen Family, Not an Afterthought

The word “adoption” (Eph. 1:5) speaks of having intentional children. In Roman culture, adoption wasn’t second-best — it was permanent, privileged, and powerful. Adopted children received full rights and inheritance. “For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, ‘Abba, Father’” (Romans 8:15).

Our adoption to be sons of God was predestined by God “according to the good pleasure of His will, to the praise of the glory of His grace” (Eph 1:5-6). God predestined — determined ahead of time — that we should be His sons through Jesus. He determined it, not by force, not by fear, but by the “good pleasure of His will.” In other words, it delighted God to make us His own of His own volition. Therefore, our adoption did not depend upon our worthiness, merit, or any one’s commendation. By His grace — that implies without any favourable input from us — “He made us accepted in” Christ.

Holy and Blameless

God purposed that we would be a holy and blameless people. However, holiness and blamelessness were not requirements for God's choice of us to be His sons, but the result of His choice. We were chosen "to be holy and without blame before Him in love" and not because we were holy and blameless (Eph 1:4). This holiness is not achieved by human effort but received by being united with Christ in His death and resurrection. "For by one offering He has perfected forever those who are being sanctified" (Hebrews 10:14).

God's goal was not just to clean us up after we fell, but to bring forth a new creation made in the image of His Son. This is the outcome of being born of God. Like a seed sown in the soil and rots but out of it springs forth a seedling of a completely different nature, so out of our old sinful nature, buried with Christ, was raised with Christ a new being with a new nature having the newness of the resurrection life of Christ.

New Birth Is God's First Thought, Not His Backup Plan

So, the plain truth is that the new birth did not begin at the fall of man. It began in the heart of God, in eternity past. Before sin, before death, before human failure — there was a divine desire and intent to bring many sons to glory (Heb 2:10). God's purpose in the beginning was to share His life with us, not just to fix us after we had fallen.

When we speak of salvation, let us not think only of rescue from judgment. Let us see it for what it truly is: the fulfillment of God's eternal purpose to form a family, born not of flesh, but of the Spirit, to live forever in the light of His love. Therefore, He chose us before the foundation of the world to be His holy and blameless sons, born of Him. The creation of man, the fall of man, and the salvation of man are divine milestones in the glorious unveiling of the mystery of God's plan to bring forth His holy sons. The history of our experiences of these divine milestones in our lives is actually the relating of His story realized in the sequence of time as conceived fully in His mind before time begun.

Chosen Before the Foundation of the World

The apostle Paul does not begin the gospel with Calvary — he begins it before time, in the counsel of the Godhead: "He chose us in Him before the foundation of the world" (Eph 1:4) in Christ not as religious converts, but as sons — born of Him. God predestined us not merely for forgiveness, but for

conformity to the image of the Son (Rom 8:29).

The root of the new birth is in God's will — the good pleasure of His will. God willed the new birth. God ordained it. God designed it. The Spirit did not begin this work of salvation because man sinned. He began it to fulfil God's intent to bring forth holy sons before man sinned. The world and its events and conditions are not the foundation or reason for us being born of God to be His sons. The reason or foundation for our sonship is God's sovereign will.

The “In Christ” Dimension — Where All the Promises Are Fulfilled

“For all the promises of God in Him are Yes, and in Him Amen, to the glory of God through us” (2Co 1:20).

Christ is the divine repository or the eternal reservoir of the fulness of the unsearchable riches of the purpose and promises of God. God blessed us with every spiritual blessing in heavenly places in Christ. He chose us to be holy and blameless in Christ. He predestined us to be His sons by Christ. And He made us accepted in Christ (Eph 1:3-5).

The divine life and power of the new birth are in Christ. God's promise to have sons did not rest on human performance. It was anchored eternally in Christ, who in the beginning was with God and was God, and became the firstborn among many brethren (John 1:1; Rom. 8:29). As mentioned earlier, before we were born, before Adam sinned, before the world was created, we were already blessed in Christ, chosen in Christ, and appointed in Christ to be sons of God. Hence, the new birth is the manifestation in time in Christ what God purposed in Christ before time. Hence, we were not only predestined to be sons — we were predestined to be sons in Christ.

Consider Paul's declaration in 2Ti 1:9-10: “God saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began, and which now has been manifested through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel.”

Christ is not just a mediator between God and us. Christ radiates the brightness of the glory of God and is the exact expression of the Person of God (Heb 1:3). His life is the defining essence of our sonship. To be in Christ is to be in God – Christ in us is God living in us. Christ Himself declared: “I

am the way, the truth, and the life. No one comes to the Father except through Me” (John 14:6).

It is particularly in Christ that God has bestowed on us all spiritual blessings in the heavenly places including the grace to be born of Him to be His holy and blameless sons. This is why the promise of new birth into sonship could never be fulfilled in Israel’s natural seed, nor in Abraham’s descendants according to the flesh, nor in any form of human religion. It could be fulfilled in Christ alone. “For in Him dwells the fullness of the Godhead bodily, and you are complete in Him” (Col 2:9-10). We are born of God in Christ.

The divine hallmark of sons of God is their pure-bred birth of God. They are exclusively born of God. So, the in Christ dimension of sonship cannot be overemphasized. “We are sons of God through faith in Christ (Gal 3:26).

Conclusion: Born of God in Christ Before Time

God’s plan was never to reform fallen men. His plan was to reproduce new men — born of His Spirit, conformed to His Son, walking in holiness, empowered by love, governed by the Spirit, and possessing the divine likeness.

The new birth is not God fixing humanity. It is God birthing His elect into divinity — so that He might dwell in a people who are His sons and daughters, to the praise of His glory.

Let the reader hear what the Spirit is saying:

You were born once of man — that made you human.

But you must be born again of God — that makes you a son.

Chapter 2

The New Birth and Sonship Foreshadowed in the Old Testament

“...a shadow of things to come, but the substance is of Christ” (Col 2:17).

Foreshadowed in the Old Testament

God never left His eternal purpose without witness. The Old Testament, through prophetic pictures, types, and words, foreshadowed the miracle of the new birth and the emergence of sons of God — though hidden from the natural mind. God whispered His purpose to be a Father with Sons: “They will call Me, ‘My Father’... and I will answer them” (Jer. 3:19).

The Promise to Abraham

“In your seed all the nations of the earth shall be blessed” (Genesis 22:18).

This Seed is not Isaac. It is Christ (Gal. 3:16). And in Christ, the nations would receive not just forgiveness,

but new birth to become children of God.

The birth of Isaac was a shadow of the new birth of the Spirit. Isaac was not born of Abraham’s natural strength. He was the child of promise, born by God’s miracle-working power in the absence of human ability (Rom 4:18–21). It is so with every son of God, born not of flesh, but of God’s promise by the power of the Spirit (Gal. 4:28–29).

The Circumcision of the Heart

“And the Lord your God will circumcise your heart and the heart of your descendants,

to love the Lord your God with all your heart and with all your soul, that you may live” (Deuteronomy 30:6).

This Old Testament passage foretells a fundamental aspect of the new birth – spiritual circumcision (Col 2:11-12). The circumcision of the heart by God is God through Christ doing away with our old nature of sin and creating us into a new creature that has His nature and life. It is not the outward and physical circumcision. It denotes the spiritual circumcision of the heart, in spirit and not in letter. It receives praise from God and not from men (Rom 2:29).

Being neither moral resolution, nor moral self-effort, nor behaviour modification, it manifests the heart-transforming work of the Spirit within the believer. It is spiritual surgery by the hand of God. It is a prediction of the new creation in Christ. “If anyone is in Christ, he is a new creation; old things have passed away...” (2 Corinthians 5:17). It answers the well-known Old Testament prayer: “Create in me a clean heart, O God...” (Psalm 51:10).

Prophecies of the New Birth and Sonship

Several prophecies in the Old Testament referred to the new birth. Ezekiel 36:26-27 prophesies: “I will give you a new heart and put a new spirit within you... I will put My Spirit within you and cause you to walk in My statutes.” Here the new birth is foretold. God is not asking man to be better but is promising to make man new.

This prophecy by Ezekiel gives a plain description of the divine regeneration produced by being born again into a son of God — the miracle of divine birth. God declares through the prophet Ezekiel: “And I will put a new spirit within you...”

God promises to reproduce a new man with a new heart and spirit and to breathe His own life (Spirit) into him. Just as He breathed air into Adam’s nostrils and man became a physical (natural) living being (Gen 2:7), now He breathes His life this time to awaken the new spiritual man to live by His life.

This new spirit that God puts within us is the seed of sonship, the spiritual DNA that makes us not just creatures of God but children of God. We become spirit-beings born of the Spirit of God: “That which is born of the Spirit is spirit” (John 3:6). “And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, ‘Abba, Father!’” (Gal 4:6). “The Spirit Himself bears witness with our spirit that we are children of God...” (Rom 8:16).

This is not human imitation of Christ Jesus. It is divine impartation of the life of Christ. “I will put My Spirit within you...” In this prophecy, Ezekiel gave a prophetic revelation of the glorious mystery of the Spirit of God dwelling in us — “Christ in you, the hope of glory” (Col 1:27). This is the heart of the promise: God Himself comes to dwell inside you — not just near you, not just upon you, but in you. His Spirit empowers you to live a new kind of life — not driven by law and guilt but guided by grace. You begin to walk in His ways, not by compulsion, but by communion. He lives and works in you what

is well pleasing in His sight (Heb 13:21).

This promise in Ezekiel echoes loudly into the New Testament. It is fulfilled at Pentecost when the Spirit was poured out (Acts 2:1-4). And it continues today every time someone is born of God. It is the Spirit of Sonship (Rom 8:15), making us alive to the Father, expressing His likeness in us, having transformed us thoroughly into His Sons.

The New Covenant Prophesied in the Old Testament

Jer 31:33-34 – “But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. No more shall every man teach his neighbour, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more.”

This beautiful passage from Jeremiah 31:33–34 is one of the most profound prophecies of the New Covenant — a divine promise that looks beyond the rituals and regulations of the Old Testament and into the heart of what God always intended: intimate relationship, inward transformation, and complete forgiveness. Therefore, it a covenant that affirmed God’s promise to reproduce sons.

God speaks here not merely of a new set of rules, but of a radical new way of relating to Him. “I will put My law in their minds and write it on their hearts.” This speaks to something deeper than external obedience. No longer would His will be written only on tablets of stone and with letters on parchments, distant and cold. Instead, it would live within the human heart. This is the miracle of the new birth — by which the Spirit of God enters the believer and reproduces them into His righteousness from the inside out to will and do according to His good pleasure. When someone is born again, made new by faith in Jesus Christ, they are not just given a fresh start; they are given a new nature. This is what it means to have the law written on the heart. The desires change. The mind is renewed.

The person who is born again is no longer trying to follow God out of duty but is drawn by love, motivated and activated from their core being, because God has placed His own Spirit within them. Like Paul points out in Philippians 2:12-13: “Therefore, my beloved, as you have always obeyed, not

as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure.”

God further promised in Jeremiah’s prophecy: “I will be their God, and they shall be My people.” These words speak of sonship — of belonging. In the old covenant, the relationship between God and His people was often mediated through priests and prophets, through sacrifices and rituals. But in this New Covenant, through Christ, we are sons and daughters. We are not just followers; we are family in union and fellowship with God, our Father. This is the intimacy God has always desired — to walk with us, dwell within us, commune with us, and be known by us.

And then comes one of the most liberating promises in all of Scripture: “For I will forgive their iniquity, and their sin I will remember no more.” Under the old covenant, sin was only ever temporarily covered. But in Christ, sin is completely removed. God does not just forgive — He forgets. The slate is wiped clean. The shame is erased. The guilt is gone. The old sinful nature is crucified, dead, buried, and eliminated with Christ (Rom 6:6). This is the grace at the centre of the New Covenant: unearned, undeserved, and overflowing.

The Holy Ghost the Teacher Prophesied

Finally, presented in Jeremiah’s prophecy is one of the most glorious and empowering promises of the New Covenant: “No more shall every man teach his neighbour, and every man his brother, saying, ‘Know the LORD,’ for they all shall know Me, from the least of them to the greatest of them, says the LORD.”

This is a revolutionary statement when compared to how people related to God under the Old Covenant. In those days, the knowledge of God was mediated. Only a select few — prophets, priests, kings — had access to God’s voice and presence. The average Israelite had to go through someone else to “hear” God, and to “know” God was more about performing religious rituals and practicing traditions than having an intimate relationship with God.

But here, God promises something utterly new and intimate: “they all shall know Me.” Everyone — regardless of background, social status, education, or experience — would be invited into direct, personal relationship with the Living God. From the least to the greatest, every person in the New Covenant

has the same access to His presence, His voice, and His love.

Now, when you connect this with 1 John 2:26–27, the picture becomes even more vivid:

“But the anointing which you have received from Him abides in you, and you do not need that anyone teach you.”

This is not a rejection of teaching altogether (after all, John himself was writing to teach!). Rather, it reveals a spiritual truth: in the New Covenant: the Holy Spirit becomes your Teacher. It confirms the divine guidance given to sons of God by the Spirit of God. “For as many as are led by the Spirit of God, these are sons of God” (Rom 8:14).

The same Spirit who hovered over the waters when darkness covered the face of the deep to bring light in Genesis, who empowered prophets, and who raised Christ from the dead now dwells within you. That indwelling presence is the anointing, and it’s not just a feeling or a gift, it is the Person of the Holy Spirit guiding you into truth (John 16:13).

Direct Communication with God Prophesied in the Old Testament

The New Covenant prophesied in the Old Testament was a divine prediction that sons of God do not need a mediator. You who are sons of God do not need a human priest to bring you close to God. You do not even need to be told who God is from the outside. God Himself came in Christ to reconcile you to Him and unite you with Him in Christ. He now dwells within you and reveals Himself from the inside. He has written His law on your heart and given you the anointing that abides, guides you into all truths, and teaches you all things,

This is the very heart of the new birth: to be born of the Spirit, to know God not just intellectually but experientially. It is to have a knowing that doesn’t merely come from study or external instruction, but from communion — fellowship with the Spirit of God who lives in you.

And this is the heart of sonship: a child knows his father not because someone explains his father to him every day, but because he lives with his dad, sees his features and behaviour, hears his voice, knows his dislikes, and shares his nature. So is it with sons of God. They know the Heavenly Father because they share His divine nature and are constantly in His presence communing

with Him. This is why Jesus said, “My sheep hear My voice, and I know them, and they follow Me” (John 10:27).

When Jeremiah prophesies by the Spirit, “They shall all know Me,” and John says, “The anointing teaches you concerning all things,” these prophetic statements are echoing the same eternal truth: You were not saved and left separated from God — you were reborn to walk with Him in union.

This is the glory of the New Covenant of grace: a life where God is not a concept or a religion, but your daily, indwelling reality in His sons.

Prophecy of the New Covenant Fulfilled in Christ

Jeremiah’s prophecy of the new covenant finds its ultimate fulfillment in Jesus Christ. He is the mediator of this New Covenant (Hebrews 8:6), who by His death and resurrection brings us into this new reality — newness of life in Him (Rom 6:4). It is not a covenant of law but of grace, not one of fear but of love, not one of distance but of union, not one of religious rules and rituals but of divine life.

The words of this passage are not just an ancient quotation. They express the heartbeat of God, a God who longs to be known, who offers new life to all who come, and who transforms strangers into sons and sinners into saints. This is the New Covenant of grace: God living, empowering, and available to all through Jesus.

Old Testament Shadows and Types Become Reality in Christ

The Old Testament’s allusions to God’s promises of the new birth and sonship declared before the foundation of the world are foreshadows of the fulfillment of these promises in the New Testament.

Paul admonishes, “So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which are a shadow of things to come, but the substance is of Christ” (Col 2:16-17).

The Old Testament gives enlightening examples of prophetic declarations of the glories of the new birth, sonship, the indwelling of the Spirit of God, the work of redemption of sinners to be realized in Christ, the Messiah. These Old Testament shadows and types were not presented only in prophetic promises but in structures and rituals such as altars, the ark of the covenant, the

tabernacle in the wilderness, the Temple in Jerusalem, sacrifices, Sabbaths, feasts, and outstanding personalities such as Adam, Moses, Joshua, Isaac, David, and others.

In addition, the Old Testament relates awe-inspiring accounts of the heroic accomplishments of faith warriors who were devoutly influenced to perform difficult and dangerous assignments when called upon by God through their beliefs in attaining the promises declared in the Scriptures. These particularly amazing accomplishments of some of these heroes of faith are hailed in Hebrews chapter 11. However, it is concluded in Hebrews 11:39-40: “And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.”

Chapter 3

New Birth and Sonship Realized in the New Testament

“But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons” (Gal 4:4-5).

Failure to Receive the Realities of God’s Promises in the Old Testament

“And all these, having obtained a good testimony through faith, did not receive the promise” (Heb 11:39). The Old Testament faithful devotees did not receive or attain to the fulfillment of the glorious promise of the new birth and sonship presented in shadows, types, and prophecies under the Old Covenant. But these divine promises have been fully realized under the New Covenant. To grasp the divine necessity and surpassing excellence of the New Covenant for receiving the promises of the new birth and sonship, we must first understand the failure of the old and the blindness that kept Israel from entering the fulfillment of God’s promises.

Israel’s failure to receive the fulfillment of God’s promises — promises of holiness, new birth, and true sonship — was not because God had failed, but because they missed the way of righteousness that comes by faith. Paul speaks with deep sorrow in Romans 10:1–4:

“Brethren, my heart’s desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they, being ignorant of God’s righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes.”

Despite their devotion and zeal, Israel was blinded by their own efforts. They clung to the law and tried to become righteous through works, instead of surrendering to the righteousness that God freely gives through Christ. As a result, they remained outside the reality of what God had promised — because they did not recognize that Christ Himself is the fulfillment and goal of the law.

The old covenant, with its system of sacrifices and the Levitical priesthood,

could never bring true perfection. It dealt only with external rituals, not with the inner transformation of the heart. Paul points this out with plainness in Hebrews 7:11:

“Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?”

The fact that God appointed a new priest — Christ — not from the line of Aaron but after the order of Melchizedek proves that the old priesthood was not enough. It had served its purpose, but it could not bring God's people into the fullness of His plan.

That is why God established a new and better covenant. Paul continues in Hebrews 8:6–7:

“But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. For if that first covenant had been faultless, then no place would have been sought for a second.”

The old covenant was temporary. It could point to righteousness but could not produce it. It could demand holiness but could not impart it. It could offer sacrifices, but not the final cleansing of the conscience. But now, in Christ, God has given us a better covenant — one that brings real transformation. It is not based on human effort but on divine grace. It is not built on the law written on tablets of stone or inscribed by letters on parchments, but on the life of the Spirit imparted into the hearts of His sons.

The old failed because it depended on man. The new succeeds because it flows from God. Christ has brought the perfection the old could never produce. In Him, the promises are not only foretold — they are fulfilled. What the law could not do, Christ has done. And in Him, the righteousness, holiness, and sonship that God always desired for His people are now freely given to all who believe.

The Divine Fulfilment of the Promises in the New Testament in Christ

“God having provided something better for us, that they should not be made perfect apart from us” (Heb 11:40). The New Testament declares the

substance and reality of the Old Testament's prophetic promises, shadows, and types fulfilled in Christ. This distinction underscores a key truth in the Scripture: The Old Testament saints looked forward to Christ's incarnation and redemptive work, whereas New Testament believers live in the light of its fulfillment. Thus, the superiority of the New Covenant rests in the actualization of what was long promised and foreshadowed in the Old Testament.

Sonship could not come through Abrahamic descent. It could not come through the law of commandments. It could not come from the religiousness of the Old Covenant. It could only come through Christ, at the manifestation of Christ, in whom God determined before the foundation of the world to accomplish the fulness of the riches of the reality of His purpose and promises.

God chose us in Christ and predestined us to be His holy sons in and through Christ. He blessed us with all these spiritual blessings in heavenly in Christ before the foundation of the world, before Abraham was, before the law of Moses, and before the Old Covenant (Eph 1:3-6).

Therefore, in the New Testament, Christ, the firstborn Son of God, is the embodiment of the eternal promise of sonship, and all who believe in Him are sons of God born of God "through faith" in Him (Gal 3:26). They are born not of human descent, "nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

Clearly, we who presently live in the New Testament era under the New Covenant must acknowledge that sonship is not achieved through our ancestors, regardless of how religious they have been; it's not achieved by our self-righteous efforts or religiousness; and it's not achieved by our desire and aspirations to be sons of God. God Himself gives birth to His sons, reproduces His life in His sons, according to the good pleasure of His sovereign will and by His glorious grace given to us in Christ.

All who are born of God to be His holy sons were chosen by God in Christ and predestined to be His sons through Christ according to God's sovereign will before the foundation of the world (Eph 1:4-6). You are sons of God by divine birth in Christ. God freely chose you to be inheritors of His promise of sonship to His elect in Christ before the foundation of the world.

Manifestation in the New Testament — The Birth of Sons in the Fullness of Time

“But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons” (Gal 4:4-5).

The Fulness of Time

This phrase points to divine timing. It means that God acted at exactly the right moment according to His will and purpose. His timing was precise — not too early, not too late for the fulfilment of His sovereign will. Therefore, God’s fullness of time is not informed or influenced by earthly seasons, worldly circumstances, or historical events but is determined solely in His own sovereign counsel.

Heaven was eternally ready to dispatch the Son of God on this divine mission. Existing in the glory of Deity in eternity, the Son of God was destined and prepared before the foundation of time to be Messiah, the Christ to come to earth to redeem humanity and be the firstborn of many sons (Rom 8:29). While the Old Testament sacrifices and burnt offerings were foreshadowing Him, Christ was longer prepared to be the real sacrifice ordained by God for the redemption of mankind (Heb 10:5). Christ was “the Lamb slain from the foundation of the world” (Rev 13:8).

God Sent His Son

This simple yet profound phrase, “God sent forth His Son,” carries within it the eternal heartbeat of God’s love and purpose. It’s not just a statement of what happened — it’s a declaration of who Jesus is, and why He came. It denotes a divine mission. When we hear the words “God sent forth His Son,” the first truth it reveals is that Jesus did not begin in Bethlehem. He was not created in Mary’s womb. He came into the world because He already existed before it.

This Son who was sent is the eternal Word, the One who was with God and who was God from the very beginning (John 1:1–2). Before time began, before anything was made, the Son existed in perfect union with the Father.

But He didn’t just happen to come into the world. It says God sent Him. This was not a spontaneous gesture. It was a mission – a divine assignment. It was a sending filled with divine purpose and a Father’s longing. Jesus wasn’t

merely born; He was sent to accomplish a purpose set in the Father's heart before the foundation of the world on bringing forth sons unto glory (Heb 2:10).

This reveals something deeply personal: God did not stand far off, demanding that we climb up to Him. He came down to us. And He didn't send an angel or a prophet or a distant messenger — He came in His Son, His very own heart, to bring us to Him. And why? Because it was all part of a redemptive plan — a plan written not in ink but in blood, sealed not with force but with love, and designed not haphazardly but predestined before the foundation of time. When the time was just right — “when the fullness of time had come” — God acted.

He didn't wait for us to get it together. He moved first. He reached into history and wrapped eternity in human flesh. Jesus came, not simply to teach or heal or inspire, but to redeem a people chosen and predestined before the foundation of the world to be sons of God.

So, this simple phrase, “God sent forth His Son,” reveals a thousand wonders: That Jesus is eternal, not a man who became divine, but God who took upon Himself the form of a man; that His coming was personal and deliberate, not random or reluctant; that you were always on God's heart, and He would go to the greatest lengths to bring you into His family.

The Divine Mission of the Son

And so, the verse continues: “God sent forth His Son... to redeem those who were under the law, that we might receive the adoption as sons” (Galatians 4:5). Jesus came, embodying the fullness of the Godhead bodily to receive us into the family of God. He left His home so we could find ours in Him.

This is not cold doctrine — it is the warm, living truth of a Father's love that pursued you before you ever knew Him. And now, because of that love, you are not a servant trying to earn your place, but a child resting in the embrace of grace.

"That we might receive the adoption as sons" highlights the purpose of the Incarnation. Through Jesus, humans can be reconciled to God — Not just forgiven, but adopted, brought into God's family. The use of "sons" (not just "children") reflects the legal status of inheritance and privilege in the Greco-

Roman context.

The Fulfillment of God's Plan to Bring Forth Sons through Jesus Christ

“He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son. And this is the testimony: that God has given us eternal life, and this life is in His Son” (1John 5:10-11). In essence, the Scripture teaches that Jesus is the fulfillment of God's plan, hidden in prophetic shadows in the Old Testament, but made visible in a Person in the New Testament. The long-anticipated Messiah came not to establish a religion, not just to teach, but to redeem, to make it possible for the elect among humanity to receive the Life of God in Him to become God's sons by grace.

What was once promised in prophecy was now present in Person, the Son of God, sent in love, arriving at the perfect time to bring us into God's eternal family. In the fullness of time, what was hidden in prophecy was unveiled in the Person of Jesus Christ, the Son of God. His coming was not just to die for our sins, but to give life to the dead, to make us partakers of the divine nature, to reproduce in us His own sonship.

“As many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 12–13). You who have received Christ are sons of God, pure-bred sons of God, born of God. This is the fulfillment of the eternal intention: Not to reform sinners, but to birth sons.

Conclusion: Before Time Began, Sons Were in God's Heart

The new birth is not a theological doctrine. It is the unfolding of God's definitive intent —

to have sons and daughters born of His Spirit, bearing His image, and filled with His life.

The Old Testament saints saw the promise from afar. The Old Testament pointed us to the promise through shadows, types, and prophecies. But the full realization — the new birth by the Spirit — was reserved for us, in Christ, through His death, resurrection, and glorification (John 7:39).

“Therefore, the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus” (Gal 3:24-26).

We were not called to religion, but to divine regeneration. We were not destined for morality,

but for spirituality, life, and sonship in Christ. And this was not man’s idea but God’s eternal intention before time began. "This is the mystery hidden from ages but now revealed to the saints: Christ in you, the hope of glory" (Col 1:26–27).

The voice of the Father is calling you into life and sonship, the fulfillment of His eternal will in Christ: to dwell within His people and make them His own. The Old Testament’s messages are not just ancient predictions. They are eternal promises. And they are fulfilled in Christ, who makes all things new including you who believe.

In Christ, we don't just follow a new set of rules — we become a new creation. What the Old Covenant could only point to, the New Covenant makes real: God with us. God in us. God forever for us. Let this truth live in your heart: You are no longer in the shadow — you walk in the light and life of the Son.

Chapter 4

The Divine Necessity — “You Must Be Born Again”

“That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again’” (John 3:6–7).

A Divine Decree

These were not the words of a prophet, nor the teaching of an apostle. They came from the mouth of the Creator Himself — Jesus Christ — through whom all things were made. His voice, which once called light into being, now speaks with the same authority concerning the human soul: “You must be born again.”

This is not a suggestion. It is not a recommendation. It is a divine decree, spoken by the Word who was in the beginning with God and was God. “All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men” (John 1:3–4).

The words of Christ here are not religious metaphor or spiritual poetry. They are the unalterable decree of heaven. It is not enough to be moral, or religious, or even deeply sincere. Heaven’s gates are not opened by human effort or merit. They open only to those who are born from above — born of God.

God’s Intent Before Time Began

To understand the weight of Jesus’ words, we must go beyond Nicodemus and even beyond Eden. We must travel to a place before the foundation of the world, where God conceived His eternal will to have sons and daughters by reproduction of His life in them. “He chose us in Him before the foundation of the world... having predestined us to adoption as sons... according to the good pleasure of His will, to the praise of the glory of His grace” (Ephesians 1:4–6).

Before Adam, before Israel, before the law or prophets, there was a will in the heart of God to have a family of sons, holy and blameless, born not of flesh but of His Spirit. This is the true foundation of the new birth and the necessity of its fulfilment. The divine necessity of the new birth to bring forth God’s

holy sons is grounded in God's own intent before the foundation of the world. The primary purpose of the new birth is not merely to repair fallen humanity, but the unveiling of the fulfilment of God's will set in eternity. It transcends the boundaries of race, religion, and human status. It is not about making a better man — it is about reproducing a new man having His nature and life.

The Flesh Cannot See or Enter the Kingdom of God

Jesus pointed out the divine necessity of the new birth to Nicodemus who was a ruler of the Jews, a Pharisee, a teacher of Israel — disciplined, moral, respected, and religiously educated and devout. But to such a man Jesus spoke the words that silenced all human credentials: “Unless one is born again, he cannot see or enter the Kingdom of God” (John 3:3). If understanding and entering the Kingdom was considered the merited right of religious elites, Jesus's plain statement, declaring the necessity of new birth, shattered the ambitions of zealous devotees.

The natural man — no matter how noble, refined, or religious — is still flesh. And “that which is born of the flesh is flesh.” It cannot see, enter, or receive the things of God. As Paul writes: “The natural man does not receive the things of the Spirit of God... they are foolishness to him; nor can he know them, because they are spiritually discerned” (1Co 2:14).

Nicodemus was not unspiritual because he lacked religious piety and knowledge, but because he lacked the life of God. He was born of the flesh and not of the Spirit of God. “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again’” (John 3:6).

Back to Eden: Life and Death and the Two Trees

To understand the necessity of the new birth, we must return to Eden. There, two trees stood in the garden — the Tree of Life and the Tree of the Knowledge of Good and Evil (Gen 2:9). One offered divine Life; the other, death masquerading as wisdom.

God had forbidden man to eat from the Tree of Knowledge of Good and Evil, warning that if they did, they would die (Gen 2:15-17). The serpent seduced man to believe the lie that godlikeness could be attained without God by eating from the Tree of Knowledge of Good and Evil. Man, hoping to attain godlikeness through moral independence, disobeyed God and partook of knowledge of good and evil (Gen 3:1-6).

In so doing, they neglected the Life of God, the only means by which one can become godlike. Void of the Life of God — spiritually dead — and alienated from God's Life, the only true Source of godlikeness, they embarked on a vain pursuit of godlikeness through self-effort based on moral judgment informed by their knowledge of good and evil. This is the genesis of religion as a pursuit of godlikeness.

The Rise of Religion Without Life

Religion began when man embarked on the pursuit of godlikeness through knowledge of good and evil, void of the life of God. Human conscience, moral law, and religious systems informed by men's knowledge of good and evil — all promise godliness but without the indwelling life of God.

The elaborate religious system developed under the Old Covenant, for example, based on the Law of Moses that defined sin according to knowledge of good and evil, could not give the Life of God: "If a law had been given that could impart life, then righteousness would certainly have come by the law" (Gal 3:21).

Paul calls the Old Covenant the "ministry of death" and the "ministry of condemnation" (2Co 3:6–9). It was not because the law was evil, but because it was powerless to make men spiritually alive.

Nicodemus: The Symbol of Religion's Limit

Nicodemus stands in Scripture as a representation of devout religiousness at its highest form, yet still outside the Kingdom. His robes, age, position, title, and law-keeping did not qualify him to understand or enter the Kingdom of God. Before Jesus, he stood not as a master, but as a man in need — not in need of more religious knowledge and discipline, but of divine life.

No man — not Nicodemus, not you, not I — can understand or enter God's Kingdom unless we are born of God. This is the great levelling decree of heaven. Man is a natural human being; void of the divine life and spirituality required to understand and enter the Kingdom of God.

The Divine Necessity

Let this be settled in every heart: to be children of God and citizens of the Kingdom of God, to be born of God is not an option, it is a necessity, rooted in God's eternal purpose. There is no alternative. It is the only passage into the life of the Spirit. We were all born earthly, carnal, and void of spiritual life. But in Christ, the Life-giving Spirit, God has opened a way to divine spirituality and life through being born of His Spirit.

The Divine necessity of being born of God is indispensable. It is rooted in God's intent before the foundation of the world to reproduce holy sons according to His Sovereign will and to the praise of the glory of His grace. What God wills must be done. However, the first man from whom all humanity descended was not born of the Spirit of God into a spiritually living being but created of the elements of the earth into a naturally living creature.

Therefore, the people whom God chose and predestined to be His holy sons would be humans, born as earthly, natural, carnal, and spiritually dead beings. To become His holy sons, they need to be changed into heavenly, holy, and spiritually alive beings. Such a change can happen to them only by being born of God – the new birth. Only the Spirit of God can reproduce spirit beings who are sons of God.

Regardless of nationality, race, tribe, religion or status – generic man must be born again to become holy sons of God in the Kingdom of God. “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born again’” (John 3:6-7). These words were addressed to Nicodemus, a ruler of the Jews, a Pharisee, a man of the Scriptures, of religious discipline, of aged reverence, and of moral rectitude. Yet Jesus did not commend his status or affirm his religious credentials. He unveiled the divine verdict over all flesh: no man, however noble, learned, or disciplined, can see or enter the Kingdom without a radical inward birth — a birth from God Himself.

Back to Eden: Natural and Spiritual, Earthly and Heavenly (1 Corinthians 15:44-49) Let us explore this wondrous truth some more. We see that apart from being rooted in God's intent and predestination before the foundation of the world to reproduce holy sons, the divine necessity of the new birth is due also to the nature of humanity. In fact, it goes back even before the first man sinned to the original nature of man.

The Scripture explains that “There is a natural body and there is a spiritual

body... However, the spiritual is not first, but the natural, and afterward the spiritual” (1Co 15:44,46). The first Adam was created a natural earthy man with earthly life (from air respiration), not a spiritual man with divine life – the Life of God. The Scripture states that God breathed the breath of life “into the nostrils” of the earthy man that he created from the dust of the earth — triggered his natural respiratory system to breathe — and caused him to become an earthly natural “living being” (Gen 2:7). The first man did not have the Life of God – did not partake of the Tree of Life. This is clearly implied by God’s words after the fall in Genesis 3:22: “Then the LORD God said, ‘Now, lest he reach out his hand and take also of the tree of life and eat, and live forever’ — therefore, the Lord God sent man out of the garden of Eden.”

The Lord drove the man out of the garden of Eden and perpetually barred him from accessing the Tree of Life (Gen 3:24). So, the original man, Adam, left the garden of Eden in his natural state void of the Life of God. The nature he passed on to humanity was one void of spiritual life.

That by no means reduces regard for the human being’s remarkable ability and intelligence as the highest form of the living creatures that God created. The natural man’s limit is that he is not spiritual and cannot understand, see, or appreciate the things of the Spirit (John 3:3,5; 1Co 2:14). “There is a natural body, and there is a spiritual body... the spiritual is not first, but the natural, and afterward the spiritual” (1Co 15:44-46).

In addition, when the natural man partook of the God-forbidden fruit of the Tree of Knowledge of Good and Evil, his nature degenerated into a carnal nature, the flesh (Rom 5:12-21). The carnal nature, the flesh, is a spiritually dead and sinful nature, alienated from God; it is not and cannot be subject to the law of God; it is contrary and hostile to the Spirit of God and cannot please God (Romans 8:5-8). And it is from among a degenerated humanity descended from Adam — carnal and spiritually dead humanity — that God before the foundation of the world, chose and predestined a people to be His holy sons. “However, the spiritual is not first, but the natural, and afterward the spiritual.”

Fulfillment in Christ

To accomplish and fulfil the divine intent of reproducing sons of God, it was necessary that all whom God had chosen and destined to be His holy sons be transformed from natural to spiritual – from carnal natural beings to spiritual beings, from spiritually dead beings to spiritually alive beings, from earthly beings to heavenly beings. To this end, Our God – faithful, steadfast, and true in His eternal purpose — came in Christ to reconcile His chosen ones to Him

(2Co 5:18-19).

In Christ, He brought His people back to the Source of His Life, the Tree of Life in Christ Jesus, the last Adam, the Life-giving Spirit. He brought an end to their carnal nature and sin, raising them from spiritual death into spiritual life in Christ (Eph 2:4-6). He reproduced His life in them that they may become His sons and daughters in Christ. All of these were accomplished through and in Christ, the Life-giving Spirit. This is the new birth, to be born of God – crucified, dead, buried, and resurrected with and in Christ, who is Himself the resurrection and the Life (Rom 6:3-6)

Born Again: An Outcome Exclusively of the Spirit

“But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (John 1:12–13). The new birth is not a human decision. It is not of bloodline, not of religious zeal, not of the will of man. It is a divine necessity that is fulfilled only by God in Christ.

It is a divine begetting — God bringing forth sons in whom His own life and nature are planted. Humans reproduce human children and only the Spirit of God reproduces spiritual beings who are children of God able to see and enter the Kingdom — God’s spiritual domain. Giving birth to spirit beings who can see and enter the Kingdom of God is the exclusive right and power of the Spirit of God.

It is a divine necessity that God alone can accomplish. Blessed be His name, He accomplishes it according to the good pleasure of His will, to the praise of the glory of His grace, and not by any constraint place on Him or on condition of any input from His elect.

A Necessary Experience of Divine Life

The new birth is not a doctrine to be debated, nor a religious label to be claimed. It is a necessary experience of divine life imparted into the elect of God to birth holy sons of God. It originated from the eternal counsel of God, ordained before time began. It is a necessary experience for all those God chose and predestined before the foundation of the world to be His holy sons in Christ.

Therefore, the necessity of the new birth is not in response to Adam’s failure;

it was decreed before the foundation of the world. God chose us in Christ according to the good pleasure of His sovereign will to be His holy and blameless sons (Ephesians 1:4). It must be fulfilled because it is His sovereign will. And it can only be fulfilled by the new birth — by imparting His own Life into us, not by improving the life we inherited from Adam. Humans impart human life to their offspring. Only the Spirit of God can impart spiritual life — the life of God — to children of God.

Chapter 5

The Life-Giving Spirit and the New Man in Christ

“The last Adam became a life-giving Spirit” (1 Corinthians 15:45).

The Two Adams: From Earthly to Heavenly

Let us reflect on Paul’s Spirit-filled contrast: “The first man was of the earth, made of dust; the second Man is the Lord from heaven” (1 Corinthians 15:47).

Adam, though formed by God, was earthy — animated by breath, not indwelt by the Spirit of life. His life was from below. He was an earthy natural man living a natural life. But Christ, the last Adam, is from above. He is a spiritual man filled with the Spirit of life. He is not just living; He is life-giving.

Paul points out that “There is a natural body and there is a spiritual body... the spiritual was not first, but the natural — then the spiritual” (1Co 15:44,46).

God brings the change from the natural to the spiritual — from the earthy to the heavenly — by the new birth through the spiritual/heavenly Man, the Life-giving Spirit. Christ is the Life-giving Spirit who imparts the life of God into sons of God.

Thus, to be born of God is not merely to escape from sin, but to enter into union with Christ, the second Man, who is the firstborn among many brethren (Rom 8:29). The new birth disconnects us from the legacy of Adam, the natural man and connects us to the lineage of the Christ, spiritual Man — the Life-giving Spirit.

The Spirit Gives Life

Spirit is the source of life. Jesus said: “It is the Spirit who gives life; the flesh profits nothing” (John 6:63). The Holy Spirit is not a doctrine. He is God’s power to reproduce Christ in us. From the beginning, God chose us and predestined us to be His sons “through sanctification by the Spirit” (2Th 2:13).

The Spirit dwelling in us confirms that we are no longer in the flesh but are

born of God in Christ. Paul affirms plainly in Rom 8:9: “But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His.”

The Holy Spirit – the Spirit of God – the Spirit of Christ – the Life-Giving Spirit

God is Spirit. He manifests Himself in Christ in whom dwells the fullness of the Godhead bodily (Col 2:9). Therefore, to be born of God is to be born of the Holy Spirit, the Spirit of God, the Spirit of Christ, or the Life-giving Spirit. They are the same.

The promise given by Jesus to His disciples in John 14:16–20 is a rich and deeply intimate revelation of the Spirit's role in the lives of those who are born of God. Jesus is preparing His disciples for His physical departure, yet He is assuring them that He is not leaving them alone. He speaks of sending “another Helper” — “the Spirit of truth” — who will dwell with them and be in them (John 14:16-17). This is not merely a comforting thought; it is the essence of the Christian experience: God Himself, through His Spirit, dwelling within His children.

This Helper, the Holy Spirit, is not a distant force but the very presence of Christ and the Father in the believer. Jesus makes it clear: “I will not leave you orphans; I will come to you” (John 14:18). Though He speaks of the Spirit, He also says He will come. This tells us something profound — Christ comes to us through the Holy Spirit. The Holy Spirit is not another god or a secondary or auxiliary being to God, but the very Spirit of Christ and the Spirit of the Father.

He is the same Spirit that hovered over the waters at creation, that breathed life into Adam, that descended upon Jesus at His baptism and now breathes His life into the believer through the new birth. He is the Life-Giving Spirit (1Co 15:45), the One who brings the dead to life, not just physically but spiritually. In the new birth, it is this Spirit who quickens us — awakens our hearts, convicts us of sin, unveils the love of Christ, and pours into us the very life of God.

It is He who baptizes us into Christ to be crucified, dead and buried with Christ to eliminate our old nature of sin and raises us up into resurrection life with Christ (Rom 6:3-4). Just as Jesus said, “Because I live, you will also live” (John 14:19). So, the Spirit makes the life of Christ our own. The life

Jesus has in the Father — divine, pure, eternal life — becomes the life that pulses in us through the indwelling Spirit. We are not merely improved or morally uplifted; we are made entirely new and spiritually powerful by the Spirit of God who dwells in us. This is not self-reformation and religious revival, but Spirit transformation and Holy Ghost empowerment. We are born from above — born of the Spirit of God.

The Life-giving Spirit in the New Man

But this life is not a one-time spark. The Spirit not only births us into sonship but remains in us, sustains us, and nurtures us. He is Christ as “another Helper” given to us forever. He abides in us, whispering truth to our hearts when the world’s lies press in (John 16:13). He stirs our consciousness of the presence of Christ when we feel abandoned. He makes us conscious of our union with God — not as a theory, but as a living reality: “I am in My Father, and you in Me, and I in you” (John 14:20). This mutual indwelling is the most sacred mystery and the greatest treasure of the Christian life. We are held in the embrace of the one true God — not outside but brought into the very heart of God’s love by the Life-giving Spirit.

When we are born, the Spirit makes our relationship with God a deep and intimate one. It shows us that salvation is not merely forgiveness of sins, but participation in the divine life. The Spirit is not a visitor but a resident. He is the One through whom Christ continues to walk with us, teach us, strengthen us, and love us. And because He abides in us, we live — not merely exist, but live in the fullness of joy, peace, power, and intimacy with God.

In every moment, the Spirit is there — breathing life, guiding our steps, shaping Christ in us, and assuring us that we are sons and daughters of God. And so, we do not walk alone. We are not orphans. We are a beloved, Spirit-filled, and God-indwelt people. We live by the very life of Christ, through the eternal presence of the Holy Spirit. We are not wandering strangers in the dark. We are sons of God led by the Spirit (Rom 8:14). We are not governed by religious legalism and traditions but are led by the Spirit (Gal 5:18). We are not instructed by human philosophy and doctrines but the anointing of the Spirit within us teaches us concerning all things, and is true, and is not a lie, and just as it has taught us we will abide in Him (1John 2:27).

The Spirit Transforms – not Reforms

The story of redemption does not end with man’s forgiveness — it finds its glory in man’s transformation. The new birth is transformation by the Spirit

into sons of God. God does not simply restore the old. He creates a new man, not by law, discipline, or ceremony, but by the impartation of divine life through the Life-giving Spirit — Jesus Christ Himself. Therefore, the Spirit's work in our salvation — the new birth — is divinely vital.

The new birth does not produce an improved version of the old Adam. It brings forth an entirely new creation, regenerated by the last Adam, the Life-giving Spirit. This is why Paul exclaims: "If anyone is in Christ, the Life-giving Spirit, he is a new creation; old things have passed away; behold, all things have become new" (2Co 5:17). This speaks of the miraculous transformation produced by the new birth through the Holy Spirit.

This new creation is not built upon our past, patched together with religious habits or personal efforts. It is born again, from above of the Spirit into newness of life, that is the life of Christ in us. Christ, the Life-giving Spirit, makes us completely new. "Old things have passed away; behold, all things have become new." We are transformed completely by the power the Spirit within us. "For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death" (Rom 8:2).

Religion and Regeneration by the Spirit

Here lies the difference between religion and regeneration. Religion trains behavior, but regeneration by the Spirit imparts a new nature. Religion instructs how to go about establishing one's "own righteousness, which is from the law," but regeneration by the Spirit imparts "the righteousness which is from God" in Christ (Philippians 3:9).

When the Life-giving Spirit enters a man, He does not simply teach him how to live — He lives the life of God in him. The Life-giving Spirit does legislate righteousness in us but lives the righteousness of God in us. The new man is born from heaven, and he carries the DNA of the Spirit: "His seed remains in him; and he cannot sin, because he has been born of God" (1John 3:9).

The new birth through regeneration by the Spirit wrought in us a radical inward transformation whereby the old man died and was done away with through our crucifixion, death, and burial with Christ: "knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin" (Rom 6:6). The Spirit also raised us with Christ to "walk in newness of life" with a new appetite, a new mind, a new power (Rom 6:4). The life within the new man we are now hates

sin and loves righteousness, not by training or legislation, but by being born of the Spirit.

The Spirit and the Word: Divine Agents in the birth of the New Man

The Word of God and the Spirit of God are the agents of this new birth. The Word plants the seed of divine life. The Spirit causes it to spring into life. “Having been born again, not of corruptible seed but incorruptible, through the word of God which lives and abides forever” (1Pe 1:23). Jesus declares in Joh 6:63: “It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life.” This declaration stands as one of the most spiritually profound statements Jesus ever made: Here, Christ lifts the veil on the mystery of divine life, revealing the absolute necessity of the Holy Spirit and the living Word in both the new birth and the ongoing vitality of those who walk as sons of God.

Jesus begins by affirming that it is the Spirit who gives life, pointing to a truth as ancient as Genesis itself, when the breath of God gave animation to man. But now He speaks not of natural life, but of a higher, incorruptible life — Zoe — the life of God imparted to the soul. This life is not manufactured by effort, nor triggered by ritual. It is a gift from the Spirit, a breath from above. In this light, to be born again is not a matter of religious renovation but a complete regeneration of the human spirit by the indwelling presence of God.

The next words Jesus speaks are striking in their severity: “The flesh profits nothing.” This is not a poetic exaggeration but a spiritual diagnosis. The flesh — that is, the natural mind, emotions, talents, and religious efforts — has no ability to contribute to the life of God within us. The flesh may mimic spirituality, construct elaborate religious systems, or even display moral discipline, but it cannot produce what only the Spirit can create: spiritual vitality. In matters of the Kingdom of God, the flesh is barren. It exhausts but never enlivens. In fact, the more the carnal soul relies on its own strength, the farther it drifts from the breath of divine power.

Then, as if to redirect our attention, Jesus declares, “The words that I speak to you are spirit, and they are life.” Here, the Word of Christ is revealed not merely as information or doctrine, but as the very vessel through which the Spirit delivers His life. His words are not static utterances; they are alive, burning with the essence of the Spirit, pulsing with creative energy. They awaken, they nourish, they empower, they sanctify. When heard with faith, they do not simply instruct; they transform and empower. In this, we see that both the new birth and the ongoing life of a son of God are intimately tied to

the fusion of the Spirit of life and the Word. The Spirit of life is carried by the Word.

To live as a son of God, then, is to be continuously animated by the Spirit and continuously nourished by the Word. Just as the physical body needs breath and food, the spirit of the believer must be sustained by these twin forces of divine communion — the Spirit and the Word. This is not about mastering scripture or chasing spiritual heights. It is about yielding to the One who gives life — abiding in the Word that breathes, hearing the whisper of the Spirit in the quiet places of the heart. The sons of God are not marked by sensationalism but by surrender; not by eloquence of speech, but by embodiment of the Word made flesh within them.

Conclusion: The Word Is Spirit and Life

Consider the declaration of Christ in John 6:63: “It is the Spirit who gives life; the flesh profits nothing. The words I speak to you are spirit and are life.” It tells us that all fleshly religion fades like shadows before sunrise. Life does not come from what we do, but from the Spirit who works in us to will and to do. It is the Spirit who gives life. It is the Word of Christ that nourishes that life. And it is in this sacred union — Word, Spirit, and Life — that sons of God are both born and sustained.

Truly, when the Spirit breathes through revelation, even written words can become rivers of living water — illuminating the soul, quickening the heart, refreshing the weary, and drawing us deep into communion with the Father.

The new birth is not the end. It is the beginning of a new walk — a life governed not by law, nor by flesh, but by the indwelling Spirit of life in Christ. “If we live in the Spirit, let us also walk in the Spirit” (Gal 5:25).

To walk in the Spirit is to yield to the One who lives within. It is to allow Christ to express His life through us, not by striving, but by abiding. “I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them” (Eze 36:27).

May the words you hear from the Lord continue to be a wellspring within you, guiding you into rich dependence on the Spirit and deep intimacy with Him who is the living Word. And may your journey as a son of God be continuously marked by the radiant presence of the One who gives life, not by

might or by power, but by His Spirit.

Chapter 6

Evidence of the New Birth — Life That Flows from God

“He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water” (Joh 7:38).

Outflow of Streams of Living Water

This Scripture verse — “He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water” (John 7:38) — is a powerful picture of the transformed life of one who has truly been born again. Jesus is speaking not just of belief as a mere mental agreement, but of a deep, living faith that unites a person to Him in spirit. The imagery of “rivers of living water” flowing out from within is not accidental — it conveys abundance, movement, life, and the overflowing nature of grace.

The source of this river is not the believer himself, but Christ dwelling within him by the Spirit. The result is a spontaneous generosity and liberality that do not need to be commanded or coerced, for it springs forth naturally from the new heart given by God.

A born-again son of God no longer lives with a clenched fist but with open hands, not out of duty but delight. The rivers of living water are not stored in a reservoir; they are meant to flow — meaning that the believer becomes a channel, not a container, of divine life. This flow manifests in many ways: kindness that costs something, love that overcomes wrongs, forgiveness without limits, and giving that comes not from surplus but from the heart.

The spontaneous generosity of a believer is a visible sign of the invisible transformation within. It is the testimony of the new man — the one who no longer lives for himself but lives through Christ.

Such generosity is not manufactured, but spiritual. It is the fruit of the indwelling Spirit, evidence that the dry places of the soul have been watered by grace. The one who used to grasp now gives; the one who used to fear loss now trusts in God’s abundant provision. This flowing life touches others — families, communities, strangers — and brings refreshment wherever it goes. When rivers flow out of someone, you know something has changed at the source. That is the quiet miracle of the new birth: the heart once hard and self-

focused becomes a wellspring of life and love.

Born of God — A Life That Cannot Be Hidden

"You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven" (Ma 5:14–16).

This Scripture passage – Matthew 5:14-16 – speaks of divine placement and outward expression for God's glory. "You are the light of the world." These words are not a command but a declaration — a heavenly identity spoken by Jesus to those who have been born again. The son of God is a light, because the Light of the world now lives within him. This light is not something borrowed or artificial — it is the radiance of Christ Himself shining through the life of a redeemed soul. It defines the identity of one born of God to be a "blameless and harmless son of God without fault" radiating his light in the world (Philippians 2:15).

The new birth brings not only a change of heart but a change of visibility. The believer is set, like a city on a hill, to be seen. He is placed where the life of God in him cannot remain hidden. Just as cities built high on a hill naturally draw the eyes of those below, so too the born-again are raised up by God's own purpose to stand out—not in pride, but in purpose. They are meant to reveal the goodness and reality of their Father in heaven.

Jesus goes further: "Nor do they light a lamp and put it under a basket." God does not light a soul with His life just to hide it away. He sets His sons and daughters on lampstands. These are specific places, families, communities, workplaces where their light can reach the widest circle. The placement is divinely intentional. The visibility is optimum.

When you are born of God, your life becomes a beacon of His grace, your conduct a reflection of His nature, and your every good work a viewing scope through which others glimpse the Father. The good works mentioned here are not self-generated but Spirit-led — they flow naturally from the life within. And as others see them, they are drawn not to the person, but to the God behind the person.

So, Jesus says, "Let your light so shine before men." Not with mere performance, but with purity. Not with noise, but with unmistakable clarity.

When the born-again live as who they truly are — light in the Lord — they offer the world more than words; they offer a living testimony that God is real, that He transforms, and that He is good. The result? Men glorify the Father. And this, ultimately, is the purpose of the new man's visibility — not self-recognition, but divine revelation of the glory of God.

The one who is born again is no longer merely trying to live a good life; he has been made new, filled with divine life, and positioned by God Himself to manifest that life visibly and unmistakably. Just as a city on a hill cannot be hidden and a lamp is placed where it gives maximum light, so God, in His wisdom, sets each of His sons where their light can shine most brightly — where their presence, character, and works will point others to Him.

The new birth is not a private event with no outward evidence; it is the planting of God's own life into a person, and this life naturally shines. It shines in mercy, in love, in truth, in integrity, and in joyful service to others. It shines not with self-glory but with the light of Christ within. The light that shines brings hope, guidance, and peace to those around. And in all of this — whether the believer is speaking, serving, giving, or simply being — God is glorified. He is seen, not just in the miraculous, but in the simple testimony of a transformed life.

The born-again man or woman doesn't have to strive to be a testimony; they are the testimony. God has set them like a lamp on a stand — right where they are most needed, most visible, and most fruitful. Their position is not accidental; it is divine placement.

Whether in a family, a neighborhood, a workplace, or a hidden corner of the world, their life speaks. And what it says is this: "There is a God who makes all things new." This is not a call to shine — it is a declaration: you already are the light, you already carry the water — let it shine, let it flow. Through the new birth, God made you who you are — complete in Christ, well-pleasing in His sight, His masterpiece created in Christ — to display the limitless riches of His grace in His kindness toward us in Christ.

Marks of Evidence of the New Birth

There are marks that indicate evidence of the new birth. They are not religious rules and prescribed rituals for godliness. They are characteristic expressions of streams of godly life flowing out of the core-being of a born-again son of God.

There are many marks of evidence of the new birth that may be identified in the new man. They are not ideals for the new man to pursue to be a complete son of God. The new man is complete in Christ who lives in him and makes him a faultless Son of God. These marks are evidence or indications of the outcome of the new birth in one's life. Let us consider four of these marks of evidence of the new birth randomly selected.

The First Mark: A Heart of Love

“Everyone who loves is born of God and knows God” (1Jn 4:7).

The first and most unmistakable sign of divine birth is love — not human affection, but divine love (Greek: *agapē*), poured out by the Spirit. “The love of God has been poured out in our hearts by the Holy Spirit” (Rom 5:5). One who is born of God forgives easily, serves joyfully, endures patiently, and loves unconditionally even enemies. This love flows freely from the life of God within.

The Second Mark: Victory Over Sin and the World

“Whatever is born of God overcomes the world” (1Jn 5:4). The new birth brings not only a new nature but a new power — the power to overcome the world, the flesh, and the devil. It is overcoming by the power of Christ lives within and overcome the world, brought an end to sin, and eliminated the flesh.

“We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him” (1Jn 5:18). The new man does not delight in sin, does not dwell in sin, and is not dominated by sin. “For the law of the Spirit of life in Christ Jesus has made [him] free from the law of sin and death” (Rom 8:2).

One who is born of God does not try to be righteous. God has made him the righteousness of God in Christ. For Christ who was sinless took upon Himself our sin, which He ended in His death and burial, that through our resurrection with Him “we might become the righteousness of God in Him” (2Co 5:21). This is the power of true godliness that resides in us who are born of God.

If we stumble or fall, we do not remain down. By the Spirit of Christ within us, we rise and walk on in the righteousness of God. This is the divine steadfastness of the unchangeable righteousness of God in us. “For a righteous

man may fall seven times and rise again” (Pro 24:16). We are not being presumptuous. It is an assurance given to us by the approval of the Father, with whom we have an advocate, “Jesus Christ the righteous... He Himself is the propitiation for our sins” (1Jn 2:1-2). Jesus Christ is for us a once for all sin sacrifice, who forever lives to make intercession for us (Heb 7:25).

The Third Mark: Attentiveness to the Spirit and Word

“My sheep hear My voice... and they follow Me” (John 10:27).

One who is born of God becomes spiritually attentive to the voice of God. The Word of God is no longer a mystery — it becomes nourishment.

The voice of the Spirit is no longer strange — it becomes the daily guidance of life. It is not burdensome instructions but a quickening spirit. It motivates and activates him to walk in fellowship with Christ.

A son of God, being born of the Spirit of God, has deep insight into the mysteries of the Kingdom of God. His understanding of the things of the Spirit goes beyond human reasoning discerning falsehood and grasping what is truth and is of God. He is not tossed here and there with every whim of doctrine. He is not “tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes” (Eph 4:14).

The Fourth Mark: A Life of Increasing Fruitfulness

“By this My Father is glorified, that you bear much fruit; so, you will be My disciples” (John 15:8). New birth is not a static experience. It is spiritually dynamic. It ushers the new man into a life of increasing fruitfulness. The new man, being spiritually invigorated with the life of God, cannot be barren. He is a branch of the true Vine pruned by the Father to bear much and more fruit (John 15:2).

He is not drilled by wearisome traditions and commandments of men. He lives by the freedom of the indwelling life of Christ “who has come, not according to the law of a fleshly commandment, but according to the power of an endless life” (Heb 7:16). At his new birth, the son of God enters a path that leads from glory to glory, uncovering greater and greater dimensions of the power of God and “the width and length and depth and height... to know the surpassing knowledge and love of Christ” (Eph 3:18).

According to Proverbs 4:18: “The path of the just is like the shining sun, that

shines ever brighter unto the perfect day.”

Conclusion: “We are God’s workmanship”

“For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them” (Eph 2:10).

Ephesians 2:10 provides a concise conclusion for the Spirit-guided exploration of the evidence of the new birth in this chapter. It lifts the veil on the quiet wonder of the new birth — it shows us not only who we are in Christ, but why we are. “For we are His workmanship”— this is the language of the Artist, the Potter, the Master Craftsman, and the Father who birthed us.

A born-again child of God is not a product of self-effort or religious works, but the handiwork of God Himself. The word workmanship carries the sense of something intentionally shaped, lovingly fashioned, and uniquely purposed. You are not random. You are not accidental. You are the result of God’s own creative act, crafted in Christ Jesus with care and intention. But this divine craftsmanship is not static. It is not meant to be admired on a shelf. Paul says we were “created in Christ Jesus for good works,” and these aren’t just any good works—they are works that God Himself “prepared beforehand.” That means every act of kindness, every moment of courage, every word that lifts or heals or restores, was already seen, designed, and written into the story of the new man. This isn’t human performance — it’s Kingdom alignment.

The believer doesn’t try to invent his purpose; he discovers it by walking in what God already prepared. It’s like stepping into footsteps that have already been laid down by grace.

And so, the testimony of the born-again life is not only that we are changed, but that we are purposed. We were raised from death not just to live, but to walk — to move forward in a life that makes visible the goodness of our Father. These good works are not to earn favor; they flow from God’s favor. They are not to gain identity; they flow from our God-designed identity. When the believer walks in what God has prepared, it becomes evident that a greater Hand is at work. The new man is not just a forgiven sinner — he is a living breathing display of what grace can create. Every step taken in obedience, every decision rooted in love, becomes a testimony: Look what God has made. See what His grace has done.

This evidence of the new birth is the new man's testimony of having answered God's quiet call to walk with eyes open, heart surrendered, and spirit ready — ready to walk in the good, God-planned paths of love, justice, mercy, grace, and truth. And in doing so, the born-again believer reveals not himself, but the Artist who made him as well as the Father who birthed him.

Chapter 7

The End of Religion — Living According to Christ

“Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ” (Col 2:8).

The Age of Religion — Form Without Life

A spiritual shift is underway. It is not political, cultural, or denominational. It is a heavenly unveiling of a rising of a people not conformed to religion but transformed by Life — the Life of Christ. These are not simply “Christians by profession,” but those in whom Christ lives, moves, and manifests. These are the sons of God, and creation is groaning for their appearance. To understand their emergence, we must first understand what must end: religion.

From Eden to now, humanity has generally pursued religion over relationship with God, law over the life of God, and form of godliness over the power of godliness. When Adam turned away from the Tree of Life and reached out to the Tree of the Knowledge of Good and Evil, he did more than disobeying God. He made a tragic exchange. He accepted knowledge of good and evil over the life of God, independence from God over dependence on God.

In that moment, humanity stepped away from a life sustained by God Himself and began walking a path of self-reliance, seeking to define good and evil on their own terms. This was the birth of religion, not in the pure sense of worship and communion with God, but in the form of man's attempt to be like God through his own efforts.

This self-made godliness created systems, rituals, and rules, but lacked the presence and power of the Living God. It offered rituals, but no relationship with God. It promoted moral behavior, yet without the inward transformation that only comes from the Holy Spirit. It filled the mind with facts about God, but not the heart with the fire of His presence. The soul became acquainted with the idea of God but estranged from the voice of God.

This is what Paul saw in his day and what we still see today — a form of godliness that has the appearance of devotion but lacks the power to truly change hearts (2Tim 3:5). It looks holy on the outside yet remains empty

within. The power that is denied is the very life of Christ — His Spirit that transforms, empowers, and renews from the inside out. Paul called this powerless lifeless religion “the ministry of death” (2Co 3:7).

Christ – the End of Religion

Praise be to God — what was ignored in the garden of Eden has been offered in the fulness of time through Jesus, the true Tree of Life. In Him, we don’t just receive knowledge — we receive life that gives light – that is divine power and revelation of truth. In Him, we do not practice religion but experience relationship with God. In Him, we do not have a mere form of godliness, but the true life of God and we worship God in Spirit and in truth.

Thus, through Christ, we are invited back to the center of the Garden to partake of Life of God and enter into communion with God. There we do not pursue being like God through striving, but by abiding in Christ who is our righteousness, our wisdom, and our life.

So let us not settle for a shadow when the substance has come. Let us draw near to God, not with empty words or dead works, but with hearts full of faith and truth, rejoicing in His presence. For where His Spirit is, there is life — real, abundant, and eternal. In religion, we seek vainly for God, but in Christ we find the way, the truth, and the life of God (John 14:6).

Why Religion Cannot Make Sons – the Limit of the Law

Religion can discipline the flesh, but it cannot produce the righteousness of God. It may gather crowds, inspire creeds, and build cathedrals, but it cannot produce sons and make us the temple of God. Even under the Old Covenant — ordained by God — the law could not give life. It exposed sin but could not remove it. It commanded righteousness but could not produce it. “If there had been a law given which could have given life, truly righteousness would have been by the law” (Gal 3:21).

The law was given by Moses to the children of Israel to govern their moral behavior. It was a formal encoding of rules that defined (Rom 3:20). Essentially, it is derived from the knowledge of good and evil inherited by all mankind from Adam and Eve who instilled it into their minds in disobedience to God (Rom 5:12-13). The law is holy, but it has no power to make a man holy in nature. It is like a mirror: it can show the dirt on your face, but it cannot wash the dirt off your face.

Religion is sanctioned by the law. It is ironically a “ministry of death” and a “ministry of condemnation” (2 Cor. 3:7–9). Through the law it judges and condemns. It pronounces the sentence of death upon those who adhere to it because those who adhere to it lack the power to uphold the law that sanctions it (Rom 3:19-20).

The Divine Shift – From Religion to the Son

“God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son...” (Heb 1:1-2).

Let us reflect deeply on the powerful shift generated from the throne of God at the emergence of Christ shifting focus from the dead shadows of religion to the life-giving substance of the Son of God. This Divine shift represents the living movement of the Spirit drawing attention from the deadness of religion to Christ, the life-giving Spirit. God’s holy people are shaking off the bondage of religion that brings them into condemnation and are turning to Christ in whom they find God’s righteousness and the life and power to be holy.

Indeed, the Scripture verse from Hebrews 1:1–2 marks one of the most glorious turning points in the divine narrative of man’s relationship with God. It is a trumpet blast announcing the divine Shift from pious observance of times and seasons to revelations of eternal realities, from sacred cultures of rituals and tradition of men to divine empowerment under God’s new covenant of grace with man. Let us now, by the light of the Spirit, gaze into this transition from the former shadows into the shining substance of the Son.

The Voice of God: From Fragments to Fullness

In the days of old, God’s voice reached His people in portions — through prophets, through types, through dreams, visions, commandments, and ceremonies. Each of these was a whisper, a shadow, a piece of a greater whole. It was a revelation, yes — but veiled and incomplete. God spoke in “various ways,” yet none could fully unveil His heart. God declared His holiness through fire and thunder on Sinai. He showed hints of His mercy through tabernacle sacrifices. He affirmed His justice through prophetic rebukes.

To those who sought Him, His presence seemed concealed in the inaccessible

sanctuary of the Holy of Holies and His full face as the Father remained unseen. Unaware of His invisibleness and omnipresence as Spirit, they perceived Him to be resident in shrines, temples, and other sacred locations and buildings they hallowed and set aside for His habitation. Religion established fearsome rules and wearisome rituals that defined and restricted how and where devotees communicated with Him.

But when the fullness of time had come, God came in His Son.

He did not come as just another prophet — not even the greatest prophet — but the very Word of God that was God in the beginning was made flesh (John 1:14). His incarnation was neither in the hallowed Temple in Jerusalem nor in the royal palace of the Herod. He was born in human form through a humble virgin woman in a stable in an insignificant town called Bethlehem. But He came to manifest His universal presence among men. In Jesus, the whispers of the past and in sundry times became the words of Spirit and life. The shadows gave way to substance. God no longer sent messengers to speak about Him — He came in person to reveal Himself.

Christ was not merely the messenger of God — He is the message of God. He is the final Word, the full revelation, the voice of God, clothed in flesh and blood, walking among men. He is Immanuel, speaking not from a mountain but from a manger, a cross, an empty tomb, and now from heaven through His Spirit dwelling in us.

From Religion to Revelation

This marks the divine shift — the moment when religion's scaffolding could be removed because the structure it pointed to had arrived. The old was preparatory; the new is permanent. Religion trained Israel in rituals, days, garments, and laws — all of which foreshadowed Christ (Gal 4:3-6). But when the Son came, those symbols gave way to reality. The lamb was replaced by The Lamb. The priesthood was fulfilled in the High Priest. The tabernacle gave way to Emmanuel — God with us, living in us.

Religion distances people from God, shrouding God in veil of mysticism, specifying days and times and forms of prayer and worship, causing worshippers to be always aware of their separation from God. But the revelation of the Son tears the veil, cancels schedules and forms of worship and prayer, and draws us boldly before the throne of grace and into the holy presence of God anywhere and anytime to obtain mercy and grace and to

worship God in spirit and in truth. Reconciled to God in Christ, we are no longer constrained to “go to church” to worship and pray – we are in constant union and communion with God.

Religion showed God’s requirements. Jesus revealed God in love, mercy and grace working in us to be what is well pleasing in His sight. Religion sought righteousness through human works. The Son became our righteousness through grace. What were once obligations have now become divine motivations to serve God.

From Knowledge of Good and Evil to Being Sons of God

But this divine shift isn’t merely a historical or theological change — it is a living reality for every believer through the new birth. What began in history is made real in hearts. The voice that once thundered through prophets now speaks within us, through the Spirit, crying “Abba, Father.” We do not merely learn about God — we are born of Him.

We do not feed on knowledge of good and evil, of what to do and not to do, of how to be saved, how to be born again, how to be holy, how to be like God – we are made partakers of the life of the Son of God to become sons of God, of the divine nature to be holy and perfect as God is holy and perfect, of the Spirit of truth to know the truth. This is not an upgrade in doctrine — it is a change of relationship with God produced by the living Word in us.

The new birth is the entry point into this divine shift. The old man — rooted in religion, human efforts, self-made righteousness — was crucified and buried with Christ to be done away with (Rom 6:6). And the new man — born of the Spirit, full of grace and truth — rises with Christ into newness of life (Rom 6:4).

What the prophets longed to see, we now live. What was once learned through laws is now lived by grace. Jesus said, “You must be born again” (John 3:7). This was not a suggestion — it was a call to step into the divine order, to move from the ministry of death written on tablets to the ministry of life written on hearts (2Co 3:6–8). The new birth makes us not religious adherents, but sons and daughters of God, not followers of a religious system, but carriers of the Spirit of God.

From Religiousness to Righteousness

Before the dawn of grace, religion served as humanity's best attempt to reach toward a holy God. It was rooted in the devil-inspired deceit that man can be like God by being instilled with the knowledge of good and evil. It was structured, patterned, and centered around outward obedience, sacrifices, and rituals. Yet, for all its effort, religion could not bring man near to God. It pointed to God but could not unite us with Him. It declared His holiness but not His heart. It produced reverence, yes, but not reconciliation. At its core, religion distanced man from God — it placed humanity in the posture of servants seeking the favor of an aloof master.

The law, in all its divine purpose, formed a framework of religious living. It outlined what was right, but it could not make one righteous. It gave knowledge of sin but no power to overcome it. Religion cultivated discipline but not delight in discipleship. It held up a mirror to the man's fallen state but provided no water to cleanse the muddy stain. And so, despite all its ordinances and offerings, the law remained a forerunner of faith — not a finisher.

“For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect” (Heb 10:1).

But Christ came to fulfill what religion could only foreshadow. He did not discard the law — He embodied its every righteous intent and demand, taking upon Himself our transgressions of it, and the divine judgements due to us for our transgressions. He made Himself our atoning sacrifice. “For God made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him” (2Co 5:21). Through His life, death, and resurrection, He unveiled a new righteousness — not earned but given, not worked for but received by faith. It is righteousness that comes not from religious effort but from union with the Righteous One Himself.

Righteousness in Christ is not merely a legal standing; it is a living reality. It flows from our relationship with Christ, not rules of behavior. It produces not just holy actions, but a holy nature. The heart is no longer striving to reach God — it is now the dwelling place of God. This is the mystery of grace: that those once bound by religious duty now walk in righteousness, freely, joyfully, and intimately with Christ, led not by the law of religion, but by the law of the Spirit of life in Christ Jesus.

From Law to Life

The law, Paul says, was our tutor — a guardian appointed to guide us until the arrival of Christ (Gal 3:24). It taught us the seriousness of sin, the perfection of God's standard, and the impossibility of meeting it in our own strength. It disciplined us like a strict schoolmaster, reminding us daily of our shortcomings and our desperate need for a Savior. Yet once Christ came, the law's role as a tutor was fulfilled. We were not meant to remain in its custody forever. This is the divine transition — from the rigid demands of the law to the flowing river of the Spirit of life in Christ Jesus (Rom 8:2).

The law regulated behavior from the outside; life in Christ transforms us from the inside to conform to God's righteousness. Under the law, people lived with fear of judgment. Under grace, they live with the assurance of love and forgiveness. The law could write commands on stone; the Spirit writes them on our hearts and causes us to walk in them (Eze 36:27).

Jesus declared, "I have come that they may have life, and have it more abundantly" (John 10:10). This is more than existence, it is the divine quality of life. It is the life of the Son now imparted to the sons of God. The law could restrain sin, but only the life of the Son could remove its power. The law could command holiness, but only the life of the Son could create it.

This life is not a philosophy or a moral code — it is a Person. It is Christ in us, the hope of glory. We are not guided by a list of regulations — we are led by the Spirit of Life in Christ. He empowers us to walk soberly and righteously, not because we fear falling short, but because we have already been made complete in Him. In Christ, we are not just surviving, we are thriving — we are content and complete. We are not clinging to rules but freely abiding in the righteousness of God in Christ.

From Servants to Sons

Here lies the heart of the gospel — the Father was never after more servants. He was seeking sons and daughters. From the beginning, God's desire was family. Sin turned humanity into fugitives and enemies of God. The law could manage their behavior, but it could not make them obedient sons of God. Only Christ could do that.

Paul declares, "You are no longer a slave, but a son; and if a son, then an heir of God through Christ" (Gal 4:7). This is not poetic language. It is our spiritual reality. Through the new birth, we are not merely forgiven — we are

reborn. We are not only pardoned — we are adopted. We do not just work for God — we walk with Him and God works in us according to His good pleasure.

Servants obey out of obligation; sons obey out of affection. Servants serve from a distance; sons serve from closeness. A servant performs for approval; a son operates from acceptance. A servant fears rejection; a son knows he is always welcome. This is the liberty of the children of God. We no longer carry the burden of earning His favor — we carry the seal of His Spirit, crying out from within us, “Abba, Father” (Romans 8:15).

The Spirit Himself testifies that we belong to Him. He brings a deep inward witness that we are not outsiders hoping to be let in — we are insiders who belong at the table. The Father doesn’t merely tolerate us — He treasures us. He doesn’t merely redeem us — He rejoices over us. The story of the prodigal son assures us that He will never forsake us: a Father running, a robe restoring, a ring reinstating, a feast celebrating. Not a trace of blame, shame, or condemnation, only the glory of sonship.

This is the true inheritance of grace — not just entrance into heaven, but entrance into the Father’s heart. We have moved from labor to love, from performance to presence, from fear to freedom. We no longer call Him only “Lord” — we call Him “Father.” And in that one word, every chain is broken, every broken heart is healed, every need is supplied, and every soul finds its eternal home. It affirms the permanence of our relationship with God our Father and the continuous communion between God and us.

The Glory of the Son

Hebrews 1:2-3 states that God appointed His Son, Jesus Christ, “heir of all things, through whom also He made the worlds, who being the brightness of His glory and the express image of His person...” This is not the appointment of a messenger. This is the brightness — not a reflection of glory but the radiance itself. Christ does not represent God — He reveals Him. He is not another voice in the line of prophets — He is the voice that was always behind the veil, now made visible and audible to all.

The shift is not simply from one covenant to another — but from serving a system in bondage to being made free indeed by the Son. In Him, all the law, all the prophecies, all the rituals, all the sacrifices find their “yes and amen” (2Co 1:20). In Him, we see not just what God expects, but who God is — and

us made fully pleasing to God.

“Therefore, the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus” (Gal 3:24-26).

Conclusion: A Kingdom Message for the Nations

This divine shift is not just a private truth — it is a global trumpet call. The nations, still bound in shadows, still striving through religion and man-made righteousness, are waiting for the revelation of the Son to them. And it is through the new creation people — born not of blood, nor of the will of man, but of God — that this message will go forth. “The creation waits in eager expectation to be given eyes to see, ears to hear, and hearts to understand and enter into the glorious liberty of the sons of God (Rom 8:19-21).

We who are now sons of God carry the fire of this shift. We are not merely teaching a better religion — we are proclaiming a living reality. The shift from law to life, from servant to son, from religiousness to righteousness, from knowing about God to being indwelt by Him. This is not just reform — it is rebirth. It is not moral improvement — but transformation into the righteousness of God. It is not practicing a new lifestyle – it is partaking of the divine nature and life.

Let us echo the cry of heaven: The Son has spoken, and the door is open. Come out of the shadows, into the light. Come out of religion, into the righteousness of God in Christ. Come not just to obey — come to be born again and be led by the Spirit. For this is the age not of religious ranks and titles, but of sons in the Son.

So let us live as sons and daughters of God — bold, beloved, and blessed. Let us walk not under the shadow of religious ritual and duty, but in the light of divine intimacy and life. Let us bear fruit not for identity, but from our identity of being branches of the true Vine.

And in all things, let us remain abiding in the Vine in the presence of God where there is fullness of joy and walking with eternal pleasures at His right hand. Let our cry of love and assurance be forever — “Abba, Father.”

Chapter 8

Born of the Spirit to Live and Walk in the Spirit

“That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again'” (John 3:6-7).

Divine Metamorphosis — from Natural Man to Spiritual Man

The new birth, then, is no human resolution or moral reformation. It is the metamorphosis of man from a natural being to a spiritual being. The new man is one born of the Spirit to become spirit – to live and walk in the Spirit.

“That which is born of the Spirit is spirit.” What a wondrous and luminous description of the new birth! Let us ponder on this divine miracle, not only with the illuminating spiritual understanding the Spirit gives, but with awe and worship. These words came not from a prophet, but from the lips of the Son of God Himself – the Life-giving Spirit. They form the cornerstone of the new creation and the substance of the new man.

The Scripture tells us that “there is a natural body, and there is a spiritual body... the spiritual is not first, but the natural, and afterward the spiritual” (1Co 15:44,46). This is a plain indication that the first man, Adam, was a natural being, as well as all his descendants – humanity. Jesus confirmed this truth when He pointed out that the natural body, also called the flesh, can only produce flesh, and flesh, with all its striving, cannot produce or ascend into the spiritual

He that is born of the flesh can neither understand nor enter the Kingdom of God for the Kingdom of God is spiritual. That set the condition for the divine necessity for man, a natural being, to be born of the Spirit into a spiritual being to enter the Kingdom of God.

A Fountain of Water Springing up into Life

The new birth is the divine miracle wherein the very life of God becomes the essence of the life of the new man. The Spirit — the Holy Spirit — overshadows the soul like He once hovered over the formless deep at creation. And just as light was spoken into the dark void, now Christ, the Light of life

— the Life-giving Spirit — reproduces new men who are living spirit-beings (2Co 4:6).

Within the inner being of the new man resides the never-drying Fountain of Life springing up into eternal life and flowing out like streams of living water. Jesus affirms that “whoever drinks of the water that I shall give him..., the water that I shall give him will become in him a fountain...springing up into everlasting life” (John 4:14). “He who believes in Me... out of his heart will flow rivers of living water” (John 7:38).

This is not a metaphor; it is a living reality. We are born again, not of a doctrine, not of an ethic, not of a religion, but of a Person — Christ, the Life-giving Spirit. We are not merely imitators of Christ — Christ indwells us. “Christ in you, the hope of glory” — the revelation of the mystery hidden from ages and from generations (Col 1:27).

Echoes of the Gospel of the Kingdom

The passage — “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit” — echoes the profound and eternal truth of the Gospel of the Kingdom.

It unveils the divine mystery of our rebirth as sons of God, not by religious reformation or natural inheritance, but by the sovereign operation of the Spirit of God who breathes divine life into us, making us partakers of the very nature of Christ to live and walk in the Kingdom of God.

The words of Jesus to Nicodemus are not an invitation to improve human behavior, or instruction how to be born again and enter the Kingdom of God, but a declaration that nothing born of the flesh — no matter how religious, moral, or educated — can enter or comprehend the Kingdom of God. Flesh begets flesh. The natural man cannot transcend his nature into the spiritual. He may clothe himself with rituals, morality, or forms of godliness, but the essence remains flesh — void of spirituality and divine life, alien to God, and powerless against sin.

This is why the new birth is not optional; it is essential. “You must be born again” is not a suggestion, but a divine necessity, for only that which is born of the Spirit is spirit — of divine origin, divine essence, and divine capacity. This is the gospel of the Kingdom, and it must be proclaimed in its plainness, purity, and power to all nations.

The Mystery of Godliness

To be born of the Spirit is to be born of the incorruptible seed of divine life — the very life of Christ Himself. This is not a symbolic process of change, but a real, spiritual metamorphosis. Christ does not merely influence our life from the outside; He enters within, and His life becomes the life we hence live. He becomes the new life within us. Life-giving Spirit lives in us.

The mystery of godliness is not that man tries to be like God, but that God, by His Spirit, comes to dwell in man. Paul declared: “And without controversy great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, received up in glory” (1Ti 3:16). The new man is the awesome wonder of God dwelling in man with the glorious resurrection life of Christ.

The new birth is nothing less than the spiritual resurrection of man from natural to spiritual through his divine union with the risen Christ. It is the unveiled mystery of true godliness – having not a mere form of godliness but the divine power of true godliness. This is the pure powerful message of the Gospel of the Kingdom that proclaims access into the Kingdom of God, into the Life of God – the Tree of Life.

Born of the Spirit to Live in the Spirit

From the miracle of the new birth unfolds the divine summons: live by the Spirit. For the Spirit who gives birth also gives life. He does not abandon the soul after regenerating it — He abides, to guide, to sanctify, to empower. Just as we were born of the Spirit, so too must we live in the Spirit (Gal 5:25). This is not a strained effort but a yielded walk. It is the Spirit of Christ living in us, not only in hidden places, but in visible expression — in words, in actions, in the fragrance of His meekness, in the boldness of His love, shaping our personality.

So, the miracle does not end with birth. The same Spirit who begets us also indwells us, leads us, empowers us, and conforms us to the image of the Son. The life of the Spirit is not a one-time experience but a continuous, intimate flow. The Spirit of God within us affirms our identity that we belong to Christ.

“But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His”

(Rom 8:9). Just as we were born by the Spirit's breath, so we are sustained by the life of the Spirit. The Spirit becomes the new atmosphere of our existence — the realm in which we hear, see, understand, and respond to God.

Moreover, the Spirit is not a guest — He is the very source of our life in Christ. To live without leaning upon Him and being spiritually energized by His life is to live in the dusk of spiritual anemia. But to live yielded to the Spirit, infused with His life, is to live with above-natural power from another world — divine, eternal, holy. It is by living in the Spirit and the Spirit abiding in her that the Church becomes not an institution but a habitation of God — a temple built of living stones filled with the glory of God.

The Call of Sonship

The call of sonship is not merely to be named a child of God, but to live as one who is “led by the Spirit of God” (Rom. 8:14). Sons of God are not defined by denominational affiliation, ecclesiastical titles, or religious achievements, but by the indwelling Spirit of Christ whose life manifests through them. They are not merely imitators of Christ, but expressions of Him.

The Spirit of Christ lives in them, speaks through their lips, reaches out through their hands, and loves through their hearts — He lives His heavenly life in and through them and confirms their sonship.

We drink of Him, the Fountain of life (John 4:14). We eat of Him, the Bread of life (John 6:35). And we are perpetually satisfied and sustained. We are content and complete in Him (Col 2:10).

This unveils the glorious outcome of the mystery of our union with Him — our newness of life: “Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life” (Rom 6:4).

Our union with Christ in His crucifixion, death, burial, and resurrection makes us a living reality of godliness, not a poetic ideal of Christlikeness. “For as He is, so are we in this world” (1Jhn 4:17). We live as Jesus lived — with His mind, His heart, His obedience. The world cannot understand this, for it neither sees Him nor knows Him, but we know Him, “for He dwells with us and shall be in us” (John 14:17).

His fruit is borne and ripen in our lives — love that endures, joy that sings in sorrow, peace that silences storms, and a gentle strength that reflects the Lamb of God. This life is not self-produced. It is the life of Another lived in us. We live, yet not we — it is Christ who lives in us (Gal 2:20).

This is the glorious news the Gospel proclaims — that God has not called us to strive toward a distant ideal of living but has placed the very life of His Son within us by His Spirit. This life is not a memory of the life Jesus once lived, nor a model we must try to replicate in our conduct by our strength, but a present and living reality in us. Christ is in us.

The Spirit makes Him known, expresses Him within us, and reveals Him through us. This is not religion; this is resurrection life in us. It is not imitation; it is incarnation of the life of Christ in us.

Led by the Spirit

To be led by the Spirit is to live in the Spirit — to yield continuously to the Lordship of Christ within. It is to renounce self-reliance and live by another life — a life not born of man's will, effort, or intellect, but of God. It is to be governed by the inward witness of the Spirit, who instructs, corrects, comforts, and empowers. This life is marked by an awareness of contentment and completeness in Christ.

Therefore, let us not settle for a Christian experience that never seems to have attained true righteousness because it pursues its own righteousness which is according to the law and not the righteousness of God given to us in Christ. Let us yield daily to the Spirit, that we may live in the fullness of the life we have received from God. For “the law of the Spirit of life in Christ Jesus has made us free from the law of sin and death” (Rom. 8:2).

We are born of the Spirit to live in Spirit. Living in the Spirit is the experience and reality of our daily existence.

May the Spirit who birthed us into life lead us into all truth, empower us to live unto God, and cause Christ to be magnified in our mortal bodies — that the earth may behold, not just our message, but His life in us. Amen.

From Birth to Walk — The Journey of the New Man

Every birth begins a journey. The moment of new birth is instant, but the journey of the new man in this new life is an eternal walk in the Spirit. Paul wrote not only, “Live in the Spirit,” but “Walk in the Spirit.”

The miracle of the new birth places Christ within us — not as a memory, not as a model, but as a living Person who lives in us, walks in us, moves through us, and is expressed through us. But what does this divine life look like day by day? How does the indwelling Christ become the walking Christ? This is where the call comes: not just to believe, not just to receive, not just to live, but to walk in the Spirit — to live out the inward union with Christ in the outward rhythms of life.

The natural man walks according to his senses, but the spiritual man walks by the inward light of the Spirit, whose law is written not on tablets of stone, but upon the heart. To walk in the Spirit is to have our steps synchronized with heaven’s rhythm. And how vital this walk is! Walking in the Spirit is the only real and meaningful walk of the new spiritual man. All else is shadow and vain deceits.

The Spirit imparts the inward cry of “Abba, Father” — not learned from men but birthed from within our spirit being (Romans 8:15). He moves us to pray, to weep, to rejoice, to war, to triumph. He forms in us a mind that is the mind of Christ shining with divine truth, trembling at the Word, delighting in the will of the Father. Let us then heed the voice of our Beloved: “Walk in the Spirit, and you will not fulfill the lust of the flesh” (Gal 5:16). Walk in Him, for you are born of Him. Let Christ be magnified — not in theory, not in word only, but in the very fabric of your being. And as you walk, you will shine. For where the Spirit is, there is light; there is glory; there is Christ.

The Path of Life

The Spirit of God who has birthed us into this newness of life in Christ will show us and faithfully lead us in the path of this glorious new life. “You will show me the path of life; in Your presence is fullness of joy; at Your right hand are pleasures forevermore” (Psa 16:11).

This Scripture verse in Psalms 16:11 carries not only a holy invitation but a divine description — from birth to walk, from union to communion, from worship to work. Let us explore in reverence its description of our walk in the Spirit in the path of divine life.

Yes, every birth begins a journey. The new birth — that miraculous moment when the Spirit of God awakens the heart to behold Christ, believe upon Him, and receive His indwelling life — is the genesis of a life not of the flesh, but of the Spirit. In that instant, we are made alive with Christ, seated with Him in heavenly places, and sealed by the Holy Spirit of promise. But this is not the conclusion — it is the beginning of a journey. It is the starting point of a walk to show forth the divine power and purpose of its new existence.

Paul, the apostle of grace and Spirit-life, declares with heavenly clarity: “If we live in the Spirit, let us also walk in the Spirit” (Gal 5:25). There is a divine distinction here. To live in the Spirit is to possess the Spirit’s life by the new birth; but to walk in the Spirit is to allow that life to govern, guide, and empower us in the everyday flow of our earthly journey. Life is a gift; the walk is a display of the gift. Life is the seed; the walk is the germination and beyond. Life is the union; the walk is the communion. Walking in the Spirit is not a mystical abstraction or a burdensome demand. It is the most normal course for the one who has been born of the Spirit into a new living creature in Christ. This walk is not ritualistic or religious, for it is not grounded in performance, but in Person. Christ is not only the starting point — He is the Way, the Truth, and the Life all along the path. He generates the walk.

A Path of Joy and Pleasure in the Spirit

Psalm 16:11 sings the promise: “You will show me the path of life; in Your presence is fullness of joy; at Your right hand are pleasures forevermore.” The presence of God diffuses the life-giving fragrance joyously inhaled by walking in the Spirit. The path is not a cold trail of obligation but a radiant avenue of joy. In His presence — the very atmosphere of the Spirit — we find what no earthly pursuit can provide: fullness of joy. And at His right hand — the place of divine authority and heavenly partnership — there are pleasures that never fade, never diminish, and never run dry. These are not pleasures of the world, but of heaven — the pleasure of pleasing God, the pleasure of walking with Him in deep spiritual communion, the pleasure of hearing His whisper and following His promptings, the pleasure of being yoked to Him whose yoke is easy, and whose burden is light.

The Spirit, who indwells us, is not passive. He is the ever-speaking, ever-moving Life of God within us. He prompts us to forgive when offended, to bless when deprived, to rejoice when hurt, and to love when despised. This walk is not linear but relational — it’s the constant companionship of the Comforter, who teaches us all things, brings to remembrance the words of

Christ, and keeps us conformed daily to His image. We do not walk to earn His favor; we walk because of His favor. We do not strive to achieve acceptance; we walk because we are accepted in the Beloved.

Therefore, to walk in the Spirit is to labor with pleasure under grace, not grind under the weight of religious duty. It is to serve with the strength He supplies, to speak with the words He gives, to minister with the heart He imparts. He calls us to Him to relieve us of our heavy burden and tiresome labor and to find rest in Him.

The Spirit of Christ governs us not by law written on stone, but by the law of life inscribed upon our hearts by the finger of God. The adversary may tug and tempt, but as we yield to the Spirit, His life flows stronger, His fruit ripens fuller, and His likeness becomes clearer.

He Never Leaves You, nor Ever Forsakes You

The journey of the new man is ever upward, ever inward, ever onward in the Spirit. We do not walk alone. The Spirit walks with us, and Christ walks in us. The Father watches over us. And every step, however small, however faltering, is precious to Him when taken in the faith He has given and the love He shows.

This walk is not mechanical, nor mystical — it is the daily yielding of the heart, mind, and will to the indwelling Christ, allowing His Spirit to govern our thoughts, influence our will, be our helper, and glorify God through our lives.

So, travel on, not in your strength, but in His grace. And as you do, may your walk in the Spirit be filled with the comforting peace of His constant presence. “For He Himself has said, ‘I will never leave you nor forsake you’. So, we can confidently say, ‘The Lord is my helper; I will not fear; what can man do to me’” (Heb 13:5-6)?

Walk in the Spirit — Not the Law, Not the Flesh

“Walk in the Spirit, and you shall not fulfill the lust of the flesh” (Gal 5:16).

To walk in the Spirit is not a religious activity — it is a relational surrender. It is not striving to keep rules. It is not living by emotion or logic. It is living

from the inward well of divine life, responding to the Holy Spirit who now lives within.

The law imposes rules, makes judgments, and pronounces condemnation. But the Spirit gives grace, upliftment, and power. When we walk in the Spirit, we are not under the law, judgment, and condemnation. The Spirit establishes us in the righteousness of God in Christ.

The Scripture affirms that having been born of the Spirit, we are not in the flesh but in the Spirit who lives in us. We are no longer led by carnal impulses, but by inner motivation and activation of the Spirit. We have “become partakers of the divine nature, having escaped the corruption that is in the world through lust” (2Pe 1:4).

So, to walk in the liberty and empowerment of the Spirit is to be free from the punitive whip of the law and the corrupting lust of the flesh. “And the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty” (2Co 3:17).

Conclusion: Born of the Spirit, Live in the Spirit, and Walk in the Spirit

Our contemplation on the gloriously rich experience to be born of the Spirit, to live in the Spirit, and to walk in the Spirit has been a heavenly infusion of the fragrance of divine fullness — a declaration of the all-sufficiency of the Spirit of Christ and the glorious invitation to live and walk in Him, rooted, built up, established, and complete in Him.

There is no more appropriate summary that concisely captures the fullness of the spiritually enlightening and inspirational exhortation of this message as Paul’s admonition in Colossians 2:6-10. For our conclusion, let us briefly review with reverence this Scripture passage.

“As you therefore have received Christ Jesus the Lord, so walk in Him...” (Col 2:6) — What a beautiful beginning! The apostle Paul brings us back to the foundation of our life in God — our new birth: how we received Christ. And how did we receive Him? Not through human effort, not through merit, not through intellect, or not through our self-will and determination, but by faith — simple, trusting, childlike faith — and even that “is a gift of God” (Eph 2:8). And Paul says: in the same way, continue — walk in Him. Do not move on from the simplicity of faith. Do not seek to add to what is already perfect. What began by the Spirit must continue by the Spirit, not by the flesh (Gal 3:3). This walk is a daily, living fellowship with the Living Christ — not an external religion, but an internal relationship in absolute dependence on the

“...rooted and built up in Him and established in the faith...” (v.7) — Paul now uses the language of a living tree and a built structure. To be rooted in Him speaks of hidden strength — the unseen depth of relationship that draws nourishment from Christ alone. Our roots must go deep into the soil of His love, His Word, His presence — “rooted” in Him. Then we are “built up” in Him, who is the foundation, the chief cornerstone, and the substance of the entire structure — the fullness of the Godhead bodily — as sons in the very image of the Son. And we are “established” in the faith, not wavering, not tossed to and fro, but anchored in the unshakable truth of who Christ is and who we are in Him. These three — rooted, built up, and established — are not steps we perform, but results of our abiding in Him who is the True Vine.

“Beware...” (v.8) — Here comes the apostolic warning. While Christ is our fullness, the world offers a counterfeit. Paul urges: “Beware” — be on watch! For there are voices that seek to cheat you, rob you, spoil you — not with swords, but with “philosophy and empty deceit.” These are the lofty arguments of man, dressed in eloquence but void of truth. They follow traditions, not revelation, worldly principles, not heavenly precepts and practices. And worst of all, they are not according to Christ. Anything that does not glorify Christ, that does not exalt His sufficiency, that is not conformed to Him, that shifts your gaze from Him — from His will, and His grace to self, to human effort, performance, intellect, and aspiration — is empty. It may appeal to the natural man, but it will leave the soul barren of the life of Christ.

“For in Him dwells all the fullness of the Godhead bodily...” (v.9) — Here is the mountain peak. Christ is not a part of God — He is the fullness. The entire glory, wisdom, power, and being of God dwell in Him — not abstractly, but bodily. In the Person of Jesus Christ, God has revealed Himself in His entirety. He is not a shadow, not a symbol, not a model of God — He is the substance of Deity. He is the center of all things heavenly and earthly. Why then look elsewhere?

“...and you are complete in Him...” (v.10) — Oh, what a statement! You are complete in Him. Not you will be, not you might be, but you are. Right now, by virtue of union with Christ, you lack nothing. Every spiritual blessing has been given to you in Him. Every need has been met in Him. There is no need for additions, enhancements, or external rituals to finish what He has already perfected.

Christ — the One in whom we are complete — is the head of all principality and power. All authority, all spiritual dominion, bows to Him. Therefore, we are not only complete, but we are also secure. We do not walk in fear of the enemy, but in triumph in Christ.

Beloved, let us hold fast to these truths with joy and boldness. Having been born of the Spirit of Christ, we live and walk in the Spirit of Christ, not as beggars searching for scraps, but as sons filled with the fullness of God. We walk in the Spirit of Christ — not alongside Him, not beneath Him, not apart from Him — in Him — rooted, built up, established, and complete. This is the journey of the new man, the life of the Spirit, and the glory of our union with the risen Lord. Let no one steal this treasure of joy from your heart. You are His, and in Him, you have all.

Chapter 9

The Mystery of the New Birth — Divine Intention and Sovereign Will

“To them God willed to make known what the riches of the glory of this mystery among the Gentiles are: which is Christ in you, the hope of glory” (Col 1:27).

Divine Intention and the Sovereignty of God’s Will

As we are coming to an end of our awe-inspiring exploration of the new birth, let us turn our attention to a most profound and perplexing element of its heavenly reality – its divine mystery. The mystery of the new birth is rooted in the divine intent and the sovereignty of God’s will in the birth of sons of God. So, let us reflect on the divine intent and the sovereignty of God’s will.

Implied in the Divine Intent and the Sovereignty of God's Will are their eternality and unchangeableness. They are timeless truths that transcend the shifting sands of history, the confines of time, and the bounds of space. The will of God is not like human decision-making, subject to second thoughts, surprises, or external pressures. It is eternal — without beginning or ending and it flows from His perfect nature.

What God purposes, He has always performed. What He intends, He brings to pass. Psalm 33:11 affirms this beautifully: "The counsel of the Lord stands forever, the plans of His heart to all generations." His intent is not reactive but sovereign; it is not crafted in response to unfolding events but unfolds events itself, sovereignly, silently, surely.

To say that God's will is unchangeable is not to say it is rigid, but rather gloriously consistent with His unchangeable nature. Malachi 3:6 declares, "I the Lord do not change." This is not the stillness of stagnation, but the steadfastness of a God who is already complete in wisdom, goodness, and love. He has no need to revise His plans because His plans are already perfect. This unchanging will is a deep comfort to the soul tossed about by life's changes. While empires rise and fall, while our emotions surge and fade, while even the stars age and dim — the will of God holds firm, like a lighthouse above the tempests.

Psalm 135:6 captures this sweeping truth with startling simplicity: “Whatever

the Lord pleases, He does, in heaven and in earth, in the seas and in all deep places.” His will reigns over every realm — visible and invisible, present and eternal. There is no crack in the universe through which His purpose leaks, no moment of time He must reclaim, no place too obscure to be overlooked. And what pleases Him is that he is not changeable or cruel — it is always aligned with His character: holy, just, and full of mercy. Isaiah 46:10 echoes this divine certainty: "My counsel shall stand, and I will accomplish all my purpose."

Constancy of God’s Intent and Will in a Changing World

We live in a world that often seems defined by instability — political upheaval, personal suffering, global unrest — but behind all this noise is a will more ancient than the stars and more faithful than the morning sun. God's intent cannot be overturned, and that means hope cannot be extinguished. Ephesians 1:11 reminds us that He works all things according to the counsel of His will. Not some things. All things. Even those we do not understand. Even those that break our hearts.

In this eternal sovereignty, we are not merely bystanders. We are beloved. God’s unchangeable will includes mercy that reaches down, grace that sustains, and a future that cannot be taken from us. As the ages pass and the world grows old, His purpose remains vibrant and true. History is not drifting. It is being directed. And He who directs it is faithful and directs it according to His purpose.

So, when we rest in the truth that God’s will is both eternal and sovereign, we are resting in the deepest stability the universe knows. It means we are held by a purpose that cannot fail and guided by a love that does not change. That is not merely theology. That is life-giving truth.

As we are told in Psalm 135:6 in the most straightforward and beautiful way, God does what He desires — wherever He pleases — whether in the vast heavens, on the earth we walk, or in the hidden depths of the seas. This opens a window into the majesty and mystery of God's will. It tells us that there is no place beyond His reach, no realm outside His authority. And yet, this is not meant to make us feel small or lost, it’s a call to rest. For if God’s will is sovereign, unchanging, and always good, then we are held in the steady hands of a divine purpose that cannot be shaken.

The Comfort of the Constancy of God’s Intent and Will

What God chooses to do is never random or haphazard. It flows from who He is — loving, just, wise, and full of mercy. So, when we see storms in life, or when the world feels uncertain, this verse invites us to trust that above the chaos, there is a will at work that is not confused or defeated. God is not reacting; He is reigning. And in that truth, there is peace for the anxious heart and hope for the weary soul.

Rather than being a cold statement of power, the constancy of God's intent and will is warm with reassurance. It whispers to us that the Creator is not distant or indifferent — He is actively working in all things, shaping them according to His perfect desire. His pleasure is not selfish but purposeful. If He moves, it is out of love. If He acts, it is for good. So, we do not need to fully understand all the "whys" and "hows." We simply lean into trust, knowing that whatever the Lord pleases, He does — and that is enough.

The Divine Intent and the Sovereignty of God's Will in the Mystery of The New Birth What we are contemplating on — the divine intent and the sovereignty of God's will in the mystery of the new birth — is indeed one of the most sacred and awe-inspiring themes in all of Scripture. To approach it is not to master it, but to be mastered by its beauty and majesty.

The divine intent and the sovereignty of God's will are fundamental aspects of the glorious mystery of the birth of sons of God. It is the mystery of God plunging each one who is born of Him at His ordained time into an eternally flowing stream originating in Him on a course and purpose designed by Him before time began. Sons of God are led by the Spirit according to the Sovereign will of God.

Conceived in the mind of God before the creation came into existence, prophesied in the Old Testament, and declared to be fulfilled in Christ in the New Testament, the mystery of the birth of sons of God continues to elude the understanding of many. However, God reveals the things of the Spirit, not to the natural man but to those who by being born of Him are spiritual beings. Let's now walk into the mystery together, slowly and reverently.

A Mystery

A mystery is truth or reality hidden from human knowledge and understanding. In the Bible, a mystery is anything in the character or attributes of God, or pertaining to the Kingdom of God, or the words and works of God,

which is not revealed to man. In this sense mysteries that pertain to God are beyond human knowledge and understanding until God reveals them.

God reveals mysteries to those whom He has given ears to hear, eyes to see, and hearts that can understand the mysteries that He declares. For instance, the children of Israel did not appreciate the wonders that God wrought during their exodus from Egypt because God did not give them “a heart to understand or eyes to see or ears to hear” (Deu 29:4).

Jesus points out that God gives His disciples revelations of the mysteries of the Kingdom of God whereas others are not. “To you it is given to know the mysteries of the kingdom of God. But to others I speak in parables, so that seeing they might not see and hearing they might not understand” (Luk 8:10).

The Spirit of God Is the Only Revelator of Mysteries

Understanding the mysteries that pertain to God does not come by intellectual understanding, reasoning and wisdom of the natural mind, or mental maturity. The knowledge of the mysteries of God comes only by revelations given by the Spirit of God. Jesus stated plainly that the things the Father has hidden from the wise and prudent, He has revealed to babes (Mat 11:25).

It is pitiful that religion generally puts great reliance on religious education and the credentials of religious educators and give little regard to the anointing of the Holy Spirit in teaching and understanding the things of God. The Holy Spirit is the only source of true revelations of the things of God. He is the only One God has given us to teach us and guide us into all truth. Without the anointing of the Holy Spirit no one can teach or understand the truths of the things of God.

The Scripture affirms this. The anointing we receive from the Spirit of God abides in us and we do not need anyone to teach us of the things of God. “But as the same anointing teaches you concerning all things, and is true, and is not a lie, and just as it has taught you, you will abide in Him” (1John 2:27). In the New Covenant, God emphasizes: “None of them shall teach his neighbor, and none his brother, saying, 'know the lord,' for all shall know me, from the least of them to the greatest of them” (Heb 8:11). This in no way discounts the ministry of those whom God anoints to teach – they teach by the anointing of the Spirit what the Spirit teaches them. But the assurance that direct revelation from God to each believer is the very heartbeat of the new covenant. The Spirit who indwells us teaches us all things — not as mere information, but as

impartation of truth.

No human intellect, regardless of brilliance or training, can unravel what lies hidden in the mind of God unless the Spirit Himself unveils it. Spiritual things are not accessed through reason, nor are they attained by mental ascent — they are received through revelation, given to the humble heart by the Holy Spirit. The proud mind may study the text, dissect it theologically, and speculate endlessly, yet still miss the living Word. But the humble heart — open, dependent, yielding like a child — receives from the Spirit what no scholar can uncover on his own. This is not a denial of learning, but a recognition of the limits of the natural mind to understand spiritual things.

Paul confirms this with piercing clarity in 1 Corinthians 2:13–14. He says that the things of God are taught “not in words which man’s wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.” The natural man “does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.” Knowing and understanding the glorious mysteries of God requires spiritual capacity, not intellectual ability. The things of God can only be understood in the realm where God communicates by His Spirit to our spirit. The Holy Spirit, this sacred anointing, becomes our inward teacher, unfolding mysteries not by lecture but by life. He writes upon the heart. He reveals Christ. He makes what is eternal and heavenly suddenly known and at hand.

So, we do not rely on natural intellect to know and understand the things of God. We rely on the Holy Spirit. We stay low, like babes, and marvel as the Spirit makes known what no eye has seen, no ear has heard, and what has not even entered the heart of man — but has been revealed to us by the Spirit (1Co 2:10). The Spirit does not flatter the mind — He fills the heart.

The Spirit teaches, the Spirit reveals, and the Spirit leads us into all truth—not to puff us up, but to fill us with the simplicity of the truth of Christ. He reveals mysteries not so that we may boast, but so we may worship God in spirit and in truth.

May the Spirit continue to reveal, inspire, and illuminate, as you abide in the One who alone opens the eyes of the heart.

The Mystery of the New Birth

Let us now turn our attention to the mystery of the new birth. The new birth — being "born again" into sons of God — is a profound mystery because it involves a spiritual transformation that originates in God's eternal plan, operates through an invisible work of the Holy Spirit, and results in the indwelling presence of Christ in believers called and chosen by God according to His purpose. Let's explore how this is revealed in the Scripture and reflected in our lives.

The new birth is not merely a change of belief or a moral decision, but a supernatural transformation initiated by God Himself. It is a birth that does not originate in man's effort, nor in human will or lineage, but flows from the eternal intention of God, through the invisible work of the Spirit, and culminates in the indwelling life of Christ. This birth makes us not just followers of God, but sons — holy, beloved, and sealed for glory.

To behold this mystery rightly is to approach it not with the tools of analysis, but with reverent awe of the Spirit who reveals the mysteries of God. For it is here that the sovereignty of God's will and the intimacy of His love converge. Let us now walk through three holy passages of Scripture that unveil the nature of this mystery, each shining a unique light on its eternal depth and spiritual wonder.

God's Choice

Before the world was formed, before time itself began to count its days, God had already chosen those who would be His sons. In Ephesians 1:4–6, the apostle Paul declares, "He chose us in Him before the foundation of the world... He predestined us for adoption to Himself as sons through Jesus Christ, according to the good pleasure of His will."

Here, the mystery of the new birth begins not with our conversion, but with God's choice — an eternal decision rooted in His love and the good pleasure of His will. Human reason struggles to grasp this, for our minds are bound by time and experience. Human logic operates in time and sequence, but God's choosing transcends time and events. God's purposes stand outside of time. He did not wait to see who would come to Him.

God called us before we could respond. He chose us not because we were holy, but that He might birth us to be His very own holy sons, faultless in His sight, through Christ. The fact that God knew, chose, and adopted believers before they even existed is a mystery of divine grace and sovereignty. To be born again, then, is to be swept into the unfolding of a will far older than we

are, God's will that is sovereign, unchanging, and full of grace.

Christ in Us

But this birth is not simply a change of status assigned by God — it is a union of life between God and us. Colossians 1:27 unveils the inner glory of this mystery: “Christ in you, the hope of glory.” The new birth is not a better version of us; it is Christ Himself living within us.

For ages, this was hidden from the understanding of men. God's presence was known in tabernacles, temples, cloud, and fire, but now He dwells in the hearts of His people. This indwelling is not metaphorical. It is the mystery of divine life entering human vessels. We do not merely imitate Christ — we are inhabited by Him and He lives His life in and through us.

This is not merely a change in behavior or belief — it's the literal indwelling presence of Christ in a person. It is not visible, but it is powerfully real and produces a radical transformation from within. This is not self-improvement, it is spiritual regeneration. To be born again is to receive within ourselves the very Person in whom dwells the fulness of God bodily.

Sovereign Will and Work of the Spirit of God

Yet how does this miraculous birth take place? Jesus Himself answers in John 3:8, saying, “The wind blows where it wishes, and you hear its sound, but cannot tell where it comes from or where it goes. So, it is with everyone born of the Spirit.” The new birth is not manufactured by ritual, nor triggered by human decision. It is the sovereign and mysterious work of the Holy Spirit.

Like the wind, the Spirit moves freely — unseen, unpredictable, unstoppable. You cannot harness Him. You cannot program His movements. You cannot see its origin or direction. But you see the effects in giving birth to a new man in Christ. A hardened heart melts. A dead soul awakens. A sinner turns toward God, but not its origin or direction.

This is the mystery of the new birth. It is the work of the Spirit — quiet, holy, and beyond the reach of man's control. We cannot cause it, but we can witness it. We cannot command it, but we can yield to it. Spiritual rebirth is not manufactured by effort or ritual but is a supernatural act of God. And when it happens, we know: the Spirit has breathed, and new life has begun.

A Three-Fold Mystery

The mystery of being born again lies in its eternal origin, spiritual reality, and invisible operation. It is a divine act that transcends human understanding, revealing God's grace, power, and intimacy with His people. Taken together, these divine factors of the mystery show us a truth that is both humbling and exalting.

These factors indicate to us that we are born again because God willed it from eternity, not because we figured it out or reached out for Him first. The Father ordained, the Son indwelt, and the Spirit moved — all according to the good pleasure of His will. These three Scriptures passages form a sacred picture of the mystery of the new birth. The Father chose. The Son indwells. The Spirit breathes. It is a birth not of flesh, nor of human will, but of God. It is both a miracle and a mystery — one that stirs the heart, humbles the mind, and awakens worship. To be born again is to become what we were destined to be from eternity: sons and daughters of God, filled with His Spirit, marked by His grace, and destined for His glory.

So then, the mystery of the new birth reveals a tapestry where divine intent, sovereign grace, and eternal love are woven together. It is as if, before time began, the Father saw us not as we were — fallen, wandering, broken — but as we would be in Christ: sons and daughters born by the Spirit, adopted in love, and filled with glory. And now, through the mysterious wind of the Spirit, that eternal vision touches time, one heart at a time.

Conclusion: A Mystery Revealed only by the Spirit

"Eye has not seen, nor ear heard, nor has it entered into the heart of man, the things which God has prepared for those who love Him. But God has revealed them to us by His Spirit; for the Spirit searches all things, yea, the deep things of God" (1Co 2:9-10).

For generations, prophets spoke, priests ministered, and kings ruled, but none could see what the Father had reserved for His sons: He in them. This is "the mystery which has been hidden from ages and from generations but now has been revealed to His saints" (Col 1:26). This mystery is not a doctrine. It is a person — the Person of Christ, not merely as Savior on a cross, but as Life within the believer. The incarnation did not end in Bethlehem or Calvary — it continues in every born-again son and daughter, in whom Christ abides.

The prophets longed to see this. Angels desire to investigate it. But now, through the new birth, God dwells in man, and man becomes the temple of the

living of God. This mystery of the new birth is not for the natural mind; it is for the heart of worship. It is for those whom the Spirit has given eyes to see, ears to hear, and hearts that can understand spiritual things that are beyond the reach of the natural. We do not merely study it — we receive it with divine awe. And we live in response to it: with humility, with gratitude, and with wonder. For to be born of God is to enter a story far older than we are and to walk in a purpose far greater than we ever perceive.

Beloved, let this truth dwell richly in you: to be born of God is not to adopt a new religion, but to live a new reality. You are not just forgiven. You are not merely cleansed. You are not merely a churchgoer. You are born again of God. You are carried on the wind of the Spirit, indwelt by the living Christ, and destined to walk in the holiness of the Son who now lives in you. Holiness, then, is not a burdensome duty but a natural outflow of the divine life within you. You are holy because you are His. You are blameless, not by good work, but because His righteousness is at work in you.

Living the life of Christ is not a moral effort; it is a divine inheritance. And this inheritance is not postponed for the afterlife. It begins now. Christ in you. Sonship now. Transformation now. Not by human strength, but by the quickening of the Spirit — the same Spirit who raised Christ from the dead now dwells in you by the resurrection life of Christ.

So let us live not as orphans, but as sons. Let us walk not in fear, but in the assurance of divine love. Let us resist sin not as a moral obligation, but because the life of Christ in us has no agreement with darkness. And let us rejoice — not in our seeming progress and accomplishments, but in the unveiling of our eternal position: seated by God with Christ at the right hand of God, having the life of Christ, loved as Christ is loved, and called sons by the same voice that called Christ Son.

Let this be your present existential reality — your new name written in the Lamb's book of life. In every trial, let this identity be your anchor: You are born of God. The Spirit is carrying you and all things are working together for your good according to the purpose of God who chose you before the foundation of the world to be His holy son. Christ lives in you. Now, you are a son of God, "blameless and harmless... without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world" (Philippians 2:15).

Glory to God for such a mystery now made plain! However, not every eye has seen, not every ear has heard, and not every heart has received the reality of the wondrous glory of this great mystery of the new birth that God ordained for His elect. Rejoice with unspeakable joy and awesome delight that the Spirit has revealed it to you whom He predestined before creation to be His holy son.

Chapter 10

The Manifestation of the Sons of God — To All That Have Eyes to See

“For the earnest expectation of the creation eagerly waits for the revealing of the sons of God” (Romans 8:19).

The Destiny of the Elect

This is the destiny of the elect: not only to be saved, not only to be indwelt by the Son of God, but to be manifest sons of God to the whole creation — to be seen as living reflections of the risen Christ, walking in His power and glory, both in time and in eternity.

There is, without contradiction but with divine mystery, a dual rhythm in the Scripture’s account of the present reality and a future unveiling of sonship. Both are true. Both are glorious. And both are part of the divine story of the new birth. Sonship has already been received yet not fully revealed. It is both possessed and awaited. This is not confusion, it is harmony. The seed has been planted, the life has sprung, the fullness of the Son is received. But what is revealed to some is yet to be made manifest to all.

Present Sonship – The Life Already Given

The witness of Scripture resounds with clarity: those who believe in Christ already possess the life of the Son. Jesus speaks not of a progressive receiving, but a present possession: “Whoever hears My word and believes Him who sent Me has eternal life” (John 5:24). John declares with bold simplicity: “He who has the Son has life” (1John 5:12). Eternal life is not a duration — it is a Person.

To have Christ is to have the life of the eternal son of God now. This life is not partial or immature; it is complete in its source because it is Christ Himself. “Of His fullness we have all received” (John 1:16). Not a piece, not a portion — His fullness.

In this light, sonship is not something we grow into — it is something we are born into. “Now we are the sons of God” (1Jhn 3:2). Not future sons. Not potential sons. We are the sons of God. When we receive Christ – born of God – we do not receive the infantile life of the Son of God. The life of the

son of God in us is not infantile, because Christ in us is not growing — He is complete. We have received His fullness. We live and walk by the life of Christ that we have received.

We are branches of the true Vine — Christ. Unlike branches of earthly vine, the branch of the heavenly true Vine does not grow stage by stage into a fruit-bearing branch. It bears fruit because of its union with the Vine. Every branch in Him bears fruit — not eventually, but by the life of the Vine already flowing within (John 15:5).

This reminds us of Aaron's rod. To confirm Aaron's authority as the head of the priestly tribe, the Levites, God asked Moses to take a rod from each of the chiefs of the other eleven tribes of the house of Israel and placed the eleven rods with Aaron's rod in "the tent of the testimony" before the Lord. Overnight, Aaron's rod divinely distinguished itself from among the other eleven rods. The next day, it "had sprouted and put forth buds and produced blossoms, and it bore ripe almonds" (Num 17:8).

Paul affirms this when he exhorts the saints to walk in Christ as they have received Christ (Col 2:6). Spiritually, not as infants learning to crawl, but as those who have already received the mature, risen Christ. Walking in Christ is not an effort to grow in the life of Christ — but to express the life of Christ that has already been given — the life of Him who overcame the world. This is why Paul could call believers in Christ blameless, faultless sons of God — not someday, but now, "in the midst of a crooked and perverse people." Paul explained: "It is God who works in you both to will and to do according to His good pleasure" (Philippians 2:13-15). He also pointed out: We have this treasure in earthen vessels, that the excellence of the power may be of God and not of us" (2Co 4:7).

Peter also affirms this truth plainly and boldly in pointing that God by His own divine power — not by human striving — has already given us everything necessary for true "life and godliness" and has freed us from the corruption and lust in the world by making us partakers of His nature — "partakers of the divine nature" (2Pe 1:3-4).

So, we live as sons of God because we are born of God into sons of God, and the One who lives in us is the Son of God in His fullness — not in His infancy or immaturity. The power by which we live and operate is the power of God — of the divine nature, not of our humanity.

Savoring Salt and Shining Light

Salt savors and light shines. In Matthew 5:13–16, our Lord uses two rich metaphors — salt and light — to describe the identity and purpose of those who have been born of God. These are not roles to be assumed, ranks to achieve, titles to be claimed, or qualifications to attain but divine realities flowing from the nature of Christ who lives in His sons.

These verses are not mere moral exhortations, but declarations of identity grounded in the believer's participation in the divine nature, the very life of Christ. "You are the salt of the earth... You are the light of the world" — not you ought to be, but you are. This is not a striving toward something external, but the essence and manifestation of what already is by virtue of the indwelling Spirit of Christ in the sons of God (Rom 8:9–11).

Salt

Salt preserves, purifies, and flavors. It works silently, inwardly, and deeply. In the decaying systems of this present world, the sons of God — born not of the flesh nor of the will of man but of God — stand as the hidden preservers of divine purpose, the purity of the divine nature, and the distinct flavor of godliness through which righteousness quietly resists corruption and upholds the testimony of God's holiness.

Yet salt without savor is a fearful metaphor — a warning not of lost utility in the world's eyes, but of a forfeited witness to God's nature. Such one, though perhaps still outwardly religious and approved by worldly standards of piety, is not a vessel that manifests the heavenly life that man needs to fulfill God's purpose.

Religiousness shows a form of godliness but lacks the savor of true godliness in the world. Though the world may reverence it by their inability to discern godly spirituality, it lacks the true essence and fragrance of the righteousness which is of God in Christ. We know that the pure essence and fragrance of Christ in us will not gain us the approval of the world (John 17:14).

The world hates Christ and hates us in whom Christ dwells. Nonetheless, we in whom Christ dwells are placed in the midst of the world to diffuse the power and presence of our conquering Savior and overcome the evils of the world.

Light

Then Jesus refers to the light — "You are the light of the world." This is not self-generated radiance but the shining forth of Christ who is the true Light (John 1:9). The source of the light of God is the Life of God in Christ. "In Him was life, and the life was the light of men" (John 1:4). Sons of God have Christ who is the Light of the world living in them and, therefore, radiate the light of Christ.

An interesting point to note is that a lamp does not determine or position itself where it wants to shine. But the one who owns the lamp positions it where he considers it to be the place where it can shine at its optimum (Mat 5:15). We are lamps belonging to the Lord and we shine the light of the Lord in the world. It is the Lord who positions us where we can shine at the optimum according to His will and wisdom. So, the Lord simply asks us to "let" our light shine (Mat 5:16). He has placed us where He wants us to shine and has placed His light in us. We then must let — allow, don't hinder — the shining of our light. The outcome of the shining is not about us — to promote us. It is about His light so shining through us where He has positioned us to shine at the optimum that men may see our good works that He accomplishes through us and glorify the Father.

In a world enshrouded in spiritual darkness, the sons of God — those walking in union with Christ, who is their life, the source of their light, — are set like a city on a hill, visible and unavoidable in their testimony. The world may reject their words, but it cannot deny the light they radiate. Their presence is a spiritual beacon, an announcement to principalities and powers that the age of God's rule in His sons has dawned.

"No one lights a lamp and puts it under a basket," said the Lord. Indeed, God has not brought us into the light of sonship to hide us in the cloister of private piety or institutional religion. He lights us with His Spirit that we may "give light to all who are in the house." The household here is the domain God has placed each son in — whether in family, vocation, or community. We are not merely lights in the world; we are the light to the world because Christ in us is the hope of glory (Col 1:27).

To Glorify the Father

The climax of this revelation is found in verse 16: "Let your light so shine before men, that they may see your good works and glorify your Father in heaven." This is not an encouragement to self-promotion, religious showmanship, or theatrical worship, but an exhortation to manifest the divine

nature through the works of the new man.

These “good works” are not human efforts but the fruit of the Spirit and the outworking of Christ’s life within — compassion, truth, purity, meekness, mercy, justice, goodness, faith, joy, and peace. When these are seen in the sons of God, men behold not the vessel but the glory of the Father. They see not moral superiority but divine likeness. And in seeing that, they glorify the One whose sons we are. These are the good works that display the workmanship that God created us to be in Christ (Eph 2:10). They are not mere external works; they are the outcome of the spiritual light and savor that emanate from our being. They manifest the character of the Son in us. Those who see our works see the glory of the Son in us.

Thus, in the salt and light sayings, Jesus is proclaiming the very essence of the revealing of the sons of God in the earth. It is the unveiling of a hidden life — the life of Christ in the sons of God — Christ in His people, the life of God in human vessels, the radiance of eternity breaking into time. And, on the part of His sons, it is a present reality — not a futuristic hope.

Jesus declares, You are the salt of the earth... You are the light of the world. Sons of God live and walk in the Spirit who produces His fruits in them and diffuses the glory of His presence in them in every place. They work from their union with Christ — the Light of the world — who radiates His light through them so that their good works magnify the excellence of the power of God in them and induce men who see their good works to glorify the Father. It is the spontaneous manifestation of the sons of God, So, Sons of God do not strive to attain or manifest sonship. The essence of their being unveils their sonship.

Those who are blinded by religion and are zealously pursuing self-righteous attainment are hoping that their religious achievement and self-righteous attainment will qualifying them to be the sons of God that creation awaits. But they are vainly striving to become what God Himself alone can make and has made and declared His sons to be. Moreover, creation is not waiting for more religious zealots and humanitarian philanthropists. It is groaning for the manifestation of those in whom Christ lives, walks, savors, and shines (Rom 8:19). Why then is the creation waiting for the manifestation of the sons of God that are already manifest?

The Manifestation of the Sons of God: Present and Future

“For the earnest expectation of the creation eagerly waits for the revealing of

the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope, because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God” (Rom 8:19-21).

The Fullness of Christ, the Fullness of Sonship

The Word of God is unequivocal: those who are in Christ are already sons of God, not in prospect but in present reality. Jesus does not speak of eternal life as a progressive attainment, but as a present possession: “He who hears My word and believes in Him who sent Me has everlasting life” (John 5:24). The apostle John affirms this with profound simplicity: “He who has the Son has life” (1John 5:12). Eternal life is not a length of existence — it is a Person. To have Him is to have His life, and to have His life is to be, as He is, a son of God.

This sonship is not partial, infantile, or in waiting. It is full and entire because it is Christ Himself who dwells in us. “And of His fullness we have all received, and grace upon grace” (John 1:16). We have not received a fragment of Christ, but His very fullness. The sons of God do not live by fragments of divine life; they live by the whole Christ, who is their life.

In this light, sonship is not something into which we gradually grow; it is something into which we are divinely born.

“Now we are the sons of God” (1John 3:2). Not merely future sons. Not potential sons. Not one day to become sons. Now we are the sons of God. When we were born of God, we did not receive a seed of life that must develop into sonship — we received Christ, the Son of God Himself, and in Him we are already made sons. We did not receive an infantile Christ who then grows into the mature Son of God in us. The life of the Son of God in us is not immature or developing. Christ in us not growing; He is complete. “For in Him dwells all the fullness of the Godhead bodily; and you are complete in Him” (Col 2:9-10). This truth affirms the glorious reality of the fullness of Christ, the Son of God, living in us.

The manifestation of the sons of God, therefore, is not about sons becoming something they are not, but about the unveiling of who they truly are in Christ. Just as light cannot be hidden and salt cannot be tasteless, the life and nature of the Son of God in the sons of God inevitably shine forth — testifying of the glory of God.

Only the Spirit Opens Eyes to See

Yet, this manifestation, like all spiritual realities, is visible only to those whom God has awakened — those with spiritual eyes to see, ears to hear, and hearts made ready to receive. The sons of God are already shining as lights in the world, as Paul says: “in the midst of a crooked and perverse generation, among whom you shine as lights in the world” (Philippians 2:15). But the creation — still blinded, deafened, and held in unbelief — cannot yet behold the glory that is already present in the sons of God.

This is the context of Romans 8:19–21. The creation's longing is not because the sons of God are absent or lacking, but because the creation itself is still under bondage — not merely the bondage of decay, but also of spiritual blindness and futility. It groans in hope, awaiting its own deliverance and the unveiling of what God has already accomplished in His sons. The manifestation awaited is not the becoming of sons, but the recognition of the sons by a creation that has not yet seen them for who they truly are.

Jesus spoke plainly of this spiritual inability in man: “No one can come to Me unless the Father who sent Me draws him... It is written in the Prophets, ‘And they shall all be taught by God.’ Everyone who has heard and learned from the Father comes to Me” (John 6:44–45). The inability to perceive the Son is not due to a lack in Him, but a veil over the eyes, ears, and hearts of men. The same is true regarding perceiving the sons of God.

Conclusion: A Future Unveiling of a Present Reality

Therefore, the manifestation of the sons of God is both a present reality and a future unveiling. It is present in that the sons of God are already alive, walking in the fullness of Christ, and bearing the nature of their Father. It is future in that the creation, still groaning in futility, has not yet seen what God has already done. In His time, the veil will be lifted. The same life that is now hidden in sons will be revealed in glory — not because it changed, but because the world will finally see what God has made known in His children.

So, the sons of God are not waiting to become manifest. They are manifest, even now, to those with eyes opened, ears unstopped, and hearts unveiled by the Spirit. The creation, however, waits — not because sonship is lacking in the sons, but because “the creation was subjected to futility, not willingly, but because of Him who subjected it in hope,” and will deliver it “from the bondage of corruption into the glorious liberty of the children of God” (Rom 8:19–21). The glory is present. The light shines. The sons are here. But it is

God who will cause the blind to see, the deaf to hear, and the heart to understand. It is He who will unveil to the creation the glorious liberty that is already the portion of the sons of God.

Chapter 11

Conclusion: Born of God — A Call to Life, to Spirituality, to Sonship in Christ

“Therefore, come out from among them and be separated, says the Lord, and do not touch what is unclean. And I will receive you and I will be a Father to you, and you shall be My sons and daughters, says the Lord Almighty” (2Co 6:17-18).

The Call to Be Born of God

What God conceived before the foundation of the world, He has brought to glorious light in His Son. The mystery once hidden in types and shadows has now been revealed in fullness through the gospel of the Kingdom of God. The call to be born of God is not a call to moral improvement, religious observance, or human striving. It is a divine summons into the very life of God — a life imparted, not achieved, a birth from above, not a reform from below. “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit” (John 3:6).

To be born again is to be born of God, into God, and for God — to become sons not by human descent, nor by human choice, nor by the will of the flesh, but by the sovereign will and power of God (John 1:12–13). It is to be translated from a natural being to a spiritual being to enter the Kingdom of God. It is accomplished to please Him and to magnify His grace — “according to the good pleasure of His will, to the praise of the glory of His grace” (Eph 1:5-6).

This birth marks a radical and irreversible transition — from death to life, from flesh to spirit, from Adam to Christ. It is the entrance into a new creation, a divine humanity formed in Christ and filled with His life. “If anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come” (2Co 5:17).

The Mystery of Being Born of God — the Eternal Intent of the Father

The new birth is the Father’s eternal will made manifest in time, where His chosen ones — whom He predestined in love — are made alive through union with the risen Christ. It is not merely a theological category or a religious metaphor; it is the experiential reality of receiving God’s own life, being

conformed to the image of His Son, and manifesting the glory of sonship in the midst of a dark and perishing world.

The mystery of being born of God cannot be understood apart from the eternal intent of the Father, who, before the foundation of the world, purposed in Himself to bring forth a holy people — not merely created beings, but sons begotten by His own life. This divine plan was not a reaction to the fall of man, but a pre-temporal determination rooted in the counsel of His will.

God did not design man to remain in the dust of earth, but to be lifted into the glory of sonship by receiving His very own life. The first man was made earthy, a living soul, but not a life-giving spirit. He bore the image of the dust but was destined by God to bear the image of the heavenly. Thus, the new birth — being born of God — is not a repair of a broken system, but the revelation and fulfillment of God's eternal will to reproduce sons in the likeness of the Firstborn from eternity. The new birth is not a human achievement or religious reformation, but a sovereign work of the Spirit.

This mystery is echoed in the words of Jesus: “The wind blows where it wishes... so is everyone who is born of the Spirit” (John 3:8). Like the wind, it originates in God beyond human knowledge, moves by God, and manifests where and to whom God wills. It is divine begetting — the birth of a new creation, a new man, born not of blood, nor of the will of the flesh, nor of man, but of God. These are they whom the Father foreknew, predestined, called, justified, and glorified — the sons of God, born from above.

The Present and Future Manifestation of the Sons of God

The manifestation of the sons of God is both a present and future reality. Even now, in the midst of a perverse and unbelieving generation, those who are born of God live by the indwelling life of Christ and shine as lights in the world. The Spirit unveils them to those with eyes to see, ears to hear, and hearts to believe.

Yet to the creation, still groaning in futility, their glory remains hidden. But the day is coming when the veil shall be removed, and the sons of God shall be revealed in open splendor. The manifestation is not the beginning of sonship, but the unveiling of what already is — the glorious liberty of those born of God.

To this end, Jesus declared the spiritual condition of humanity with piercing clarity: “No one can come to Me unless the Father who sent Me draws him” (John 6:44). The ability to recognize the Son, and by extension the sons of God, is not resident in man. It is God who gives eyes to see, ears to hear, and hearts to believe. The same veil that obscures the Son obscures the sons. Only those taught by God — those who have heard and learned from the Father — come to Christ. And only they can perceive the sons of God in whom Christ now lives and walks.

The Divine Call of the New Birth

This brings us to the divine call of the new birth — a call not merely to morality or religious observance, but to Life, Spirituality, and Sonship.

Life – Divine Life

The first man, Adam, was given physical breath but not the divine Life. He lived by respiration, not by the indwelling Spirit. In the garden, the Tree of Life was available, but he could not perceive its spiritual value and turned instead to the knowledge of good and evil — a path of self-rule, independent judgment, and religion without life. Thus began the ministry of death — a system of knowing good and evil without knowing God. When man partook of knowledge instead of Life, God, in mercy and judgment, barred him from the Tree of Life, lest he partake of it in a fallen state and live forever in corruption (Genesis 3:22–24).

But in Christ, the Life-giving Spirit, the Tree of Life has been made available again. In Him is Life, and His Life is the Light of men — not a light of information, but of revelation (John 1:4). This is the call to Life: to turn from dead religion and man-centered knowledge and receive the divine Life of God in Christ through the new birth. Only Life can give Light. Only Christ can reveal the Father. Only those born of God have the life of God and can walk in the light of God.

It is the same Life, the source of divine Light that the first man ignored and partook instead of knowledge of good and evil to govern and guide their steps. All who have partaken of the life of God in Christ – the Bread and Water of life — have entered into union with Christ, the Life-giving Spirit, and have become perpetually complete and content.

They do not thirst; they do not hunger anymore (John 6:35). Instead, out of their core beings flow rivers of living water sourced from the eternal Fountain of the Life-giving Spirit within them (John 4:14, John 7:38).

Spirituality

This Life leads to true spirituality. The first man was natural, not spiritual (1 Corinthians 15:44–49). The natural man cannot receive the things of the Spirit of God, for they are foolishness to him. Spirituality is not an achievement — it is the fruit of being born of the Spirit. That which is born of the flesh is flesh; that which is born of the Spirit is spirit (John 3:6).

The new birth initiates a new order of existence: the natural gives way to the spiritual. Man, once natural and earthbound, is now awakened to the realm of the Spirit, indwelt by Christ, and made a partaker of the divine nature. The call to spirituality is not a call to mysticism or religious ecstasy, but to live by the Spirit, walk by the Spirit, and bear the fruit of the Spirit — all as the outcome of having been born of God.

This new life, which flows from the Spirit, is a life of spiritual vitality, of fellowship with God, of righteousness, peace, and joy in the Holy Spirit (Rom 14:17). It quickens the mortal body, engaging the members of the body as instruments of righteousness. “There is therefore now no condemnation for those who are in Christ Jesus. For the law of the life-giving Spirit in Christ Jesus has set you free from the law of sin and death” (Rom 8:1-2).

Sonship

Yet all of this finds its fullness in the final call: the call to sonship. Before the world was made, God purposed that He would have many sons conformed to the image of His Son (Ephesians 1:4–6; Romans 8:29). This was not a secondary thought, nor a recovery plan. It was the original intention. Through Christ, the Firstborn among many brethren, the Father is bringing many sons to glory. These are not sons by adoption in a legal sense only, but sons by divine begetting — born of the Seed of God, bearing the nature of God, and living by the Spirit of the Son.

Thus, this is the final witness: Born of God is not merely a title — it is a calling, a divine origin, and an eternal identity. It is a call to Life — not religion, not form, but the indwelling Life of God. It is a call to spirituality — to walk no longer in the flesh but in the Spirit. And it is a call to sonship — to take our place as those whom the Father has begotten, the Son has indwelt, and the Spirit has sealed. The sons of God are here. They are born of God. They are alive. They are spiritual. And they are being unveiled, even now, to those who have been awakened by the Spirit to see the glory of Christ in

them.

These sons shine as lights in a crooked and perverse generation, not because they possess a better morality, but primarily because God lives in them and works in them both to will and to do according to His good pleasure (Philippians 2:15). This is not an initiation into a religious institution but a metamorphosis into a divine species, “partakers of the divine nature” (2 Peter 1:4). It is not optional for the believer. It is the unavoidable consequence of faith in Christ — the essence of salvation. It is the fulfillment of the Divine intent before the foundation of the world to reproduce holy sons — for earthy man to partake of divine life, to translate from the natural to the spiritual, to become living spiritual beings who are sons of God. As the Lord declared to Nicodemus, “Unless one is born again, he cannot see the Kingdom of God” (John 3:3).

The Question

Beloved reader, the question now before you is not whether this truth is beautiful or profound, but whether it is real in your life. Have you been born of God? Does the Spirit of Christ dwell in you? Are you living by the life of the Son of God? Do you walk in the Spirit, live in the Spirit, and bear the fruit of the Spirit? Are you manifesting the nature and character of Christ who is your life?

This is a call not merely to believe by the intellect, but to be transformed by the Spirit. Not merely to profess Christ, but to possess the life of Christ. Not merely to read about sonship, but to walk in it — as a living testimony that God is not only able to forgive sins, but to give birth to sons who manifest His life and light in the earth.

Therefore, let all who have ears to hear, hear what the Spirit is saying: “You must be born again” (John 3:7). This is not a doctrine; it is a doorway. Not a prescription of how to enter the Kingdom of God, but a description of those who enter the Kingdom of God. It is not an outcome of human effort but an offspring of Divine life. It is the only path into the life of God, into the fellowship of the Spirit, into the eternal purpose for which you were created — to be a son of the living God.

Let all the earth be silent before this mystery. Let the elect arise and shine. For the time has come for the sons of God to be known — not only in word, but in life, in spirit, and in the fullness of the glory of Christ.

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About This Book and the Author

The Book

Born of God: Mystery of the Birth and Manifestation of Sons of God is a Spirit-led exposition of the mystery of the new birth and its glorious outcome — the manifestation of the sons of God. It is written not for casual curiosity, but for those with eyes to see, ears to hear, and hearts prepared by God to receive the Gospel of the Kingdom in its divine purity, spiritual power, and eternal purpose.

This scroll is offered freely to the elect of God around the world — not as religious literature, but as a living witness to the present truth the Spirit is unfolding in this hour. It carries a call not to religion, but to life, to spirituality, and to sonship in Christ.

It is our prayer that as you read, the voice of God will speak clearly to your spirit, and that you will walk in the light of the eternal reality of being born of God.

You are welcome to share this book freely with others — in its complete form — so that others among the elect may also be nourished by the truths it contains.

The Author

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All glory to God, the Father of spirits, who is bringing many sons to glory. May He open the eyes of His chosen ones and establish them in the power of

His life.